MISSIONARY HORIZONS

NOVEMBER, 1958

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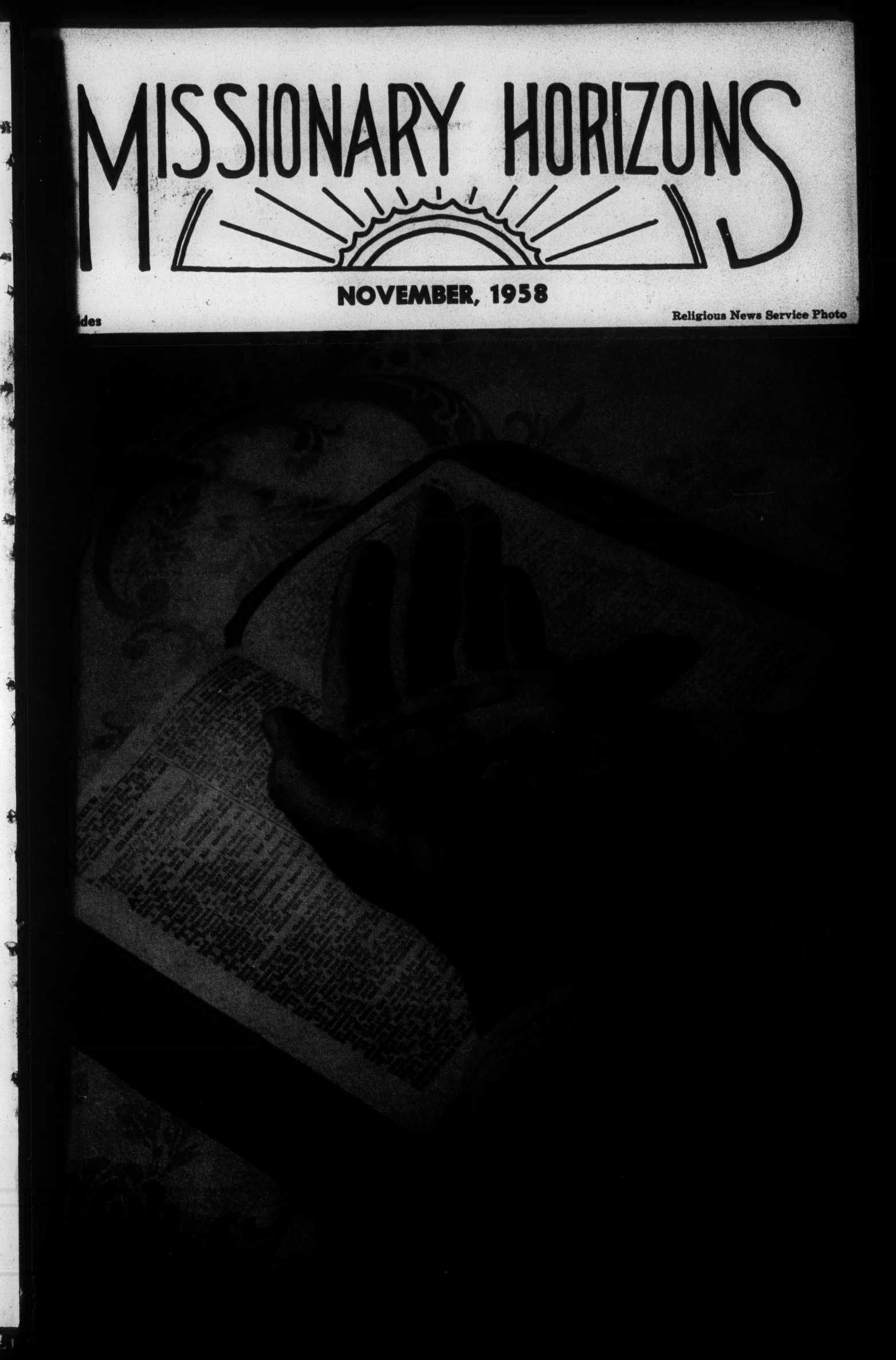

MISSIONARY HORIZONS

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TABLE OF CONTENTS
NOVEMBER, 1958

World Christian Art Christmas Card 865

THE UNCHANGING EVANGEL

THE CHANGELESS MESSAGE—
R. L. Edie 867

BEARERS OF THE MESSAGE

Lois Dorothy Kingan 869
Davida Margaret Finney 870
Paul Haldane McClanahan 871
Mrs. Paul W. Jamison 873
Laura Roberta MacLachlan 875
Charles Marion Haspels 876
Mrs. Charles Marion Haspels 877
Intricacies of Language—
Eleanor C. Vandevort 878
Testimony of a Dinka Christian—
Micak L. Deng 879
Answering God's Call—
Elder Othaw Adyer 881
"If Thou Shalt Confess . . . That Jesus Is Lord"—*Winifred Hostetter* 882
Testimony of Madame Suzanne Duflo 883
The American Bible Society—
Eric M. North 884

Beirut, Damascus, Jerusalem—
Mrs. James L. Kelso 887
Josephine L. White 895

UNITED WE SERVE

Know Your Neighbor—The West Indies—*Elsie R. Penfield* 896
The Ethiopia Challenge—
Norma H. Knieriemen 897
Worship Service for December—
Mrs. Alma Ross 898
Name of New Magazine Announced 899
Report of Women's Advisory Committee .. 901
World Presbyterian Alliance Meets in Brazil—*Marcel Pradervand* 904

NEWS FROM AFAR

Our Christmas Service in Benha—
Lois Kingan 905
How We Spent Christmas in Badomali—
Shakuntala Nazir Alam 906
From a Doctor's Diary—*Albert G. Roode* .. 907

SPECIAL DEPARTMENTS

Prayer Groups 913
Thank Offering 914
The Teens 915
The Juniors 917
Indian Missions 918
Mountain and Presbyterial Missions 921
Literature Department 923
Temperance and Social Education 925
Tributes 926
List of Furloughed Missionaries 927
Worldwide Bible Reading .... Back Cover

MAGAZINE STAFF

Send Articles for Publication to

MISS EDITH L. McBANE, Editor
1430 Alabama Avenue
Pittsburgh 16, Pa.

Send Subscriptions to

MRS. RALPH H. ARNOLD, Treasurer
730 Kelly Avenue
Pittsburgh 21, Pa.

Associate Editors:

Mrs. C. A. Stewart, Pakistan-India
Mrs. W. J. Skellie, Egypt
Mrs. Robert H. Meloy, The Sudan
Mrs. Malcolm S. Vandevort, Ethiopia
Mrs. Harold R. C. Peters, Upper Nile

The Women's General Missionary Society

Headquarters: 903-907 Publication Bldg. 209 Ninth Street, Pittsburgh 22, Pa.

Executive Secretary-Treasurer: Miss Evlyn W. Fulton, 904 Publication Bldg., Pittsburgh 22, Pa.

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WORLD CHRISTIAN ART CHRISTMAS CARD–1958

OUT OF THE turbulent Middle East comes a Christmas card in which all attention is focused on the wonder of the just-discovered Jesus. The work of Agha Behzad, the card is a work of jewel-like delicacy, brilliant in color and rich in detail.

Today, Agha Behzad is the best known miniature artist in Iran, but life has not been easy for him. When he was ten years old, his father, who was a painter, died. The boy became the apprentice of a craftsman who made decorated wooden pen holders; little boxes for pens and pencils. Young Behzad's job was to paint the decorations. In time, patrons began to ask particularly for his boxes. He was at this time usually copying the ancient art forms from the Safavi dynasty (1499-1722), but later he developed his own unique style: a mingling of ancient and modern which is known as the Behzad school of art.

Now, Agha Behzad enjoys considerable fame as the outstanding miniature artist of the day. His work has been displayed in many countries, and he has been awarded medals and citations. In this country there are several examples

of his work, including a superb Persian rug, woven from his pattern of the Good Shepherd bringing back the stray lamb, which is at Princeton Theological Seminary.

Behzad's life has been a struggle in many ways, in spite of the success of his work. Through periods of discouragement he has fought his way back with courage and a constantly renewing faith. Now he teaches art in both Tehran schools of fine arts: one school is for men, the other for women. He also does illustrations for books which are published by the Literature Committee of the Church Council of Iran.

The work Behzad does in illustration is part of the program of the Committee on World Literacy and Christian Literature which coordinates the work of 39 church and mission boards and agencies. The Committee is part of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A., and people assigned to this work are in action in more than 50 countries. The purposes of the literature work are twofold: to provide Christian men, women and children with stimulating and instructive reading, and to introduce Christian ideas and beliefs to non-Christians. The Literature Committee in Iran publishes books for adults, for children, and materials for Sunday and Bible school use. Three magazines are also issued. In a single year, some 4,000,000 pages are printed. Recently, a bookstore was opened in Tehran, and this has answered a serious need.

An important part of the work of the Committee is the training of national writers, artists and editors, with the view to a time when the books published will spring from and interpret in terms of the culture of their own country the Christian message. This is why books, such as *The Good Samaritan,* and *The Prodigal Son,* done in poetic style, and illustrated by Agha Behzad, are so exciting to those working in the field. They carry a flavor and beauty of the country itself. Behzad's sensitive line drawings are as effective in reproduction as is his color work, and they transform the story into a memorable visual as well as verbal experience.

In Iran, the Committee has already produced several Christmas cards, some of them using Behzad's work in black and white. Dr. John Elder, the Presbyterian missionary who is Secretary of the Committee, writes of their concern at the great number of Christmas cards sold in Iran which show Omar Khayyam or use art which has no relation to the meaning of Christmas. Attractive and reverent Christmas cards will help spread an understanding of the real meaning of the season. The situation there is not without its parallel in our own country, where so much of the Christmas season is completely removed from the spiritual reason for celebration.

"Wise Men from the East" is the title of the painting Agha Behzad submitted for the consideration of the friends of Lit-Lit who selected it as the fourth in the series of World Christian Art Christmas cards. He feels a kinship to the Magi for, as an Iranian, he is aware that "Magi" referred to the scholar-priestly class of Zoroastrians in ancient Iran (Persia). It is encouraging, even to an established artist, to have his work chosen from among art sent from many parts of the world, for making a living as a Christian artist is often a difficult task. Agha Behzad is now at work on a new series of pictures to be used in a story of the *Life of Christ.*

The World Christian Art Christmas card series thus continues its threefold work: to encourage Christian artists in other lands, to introduce people who might not otherwise know about Lit-Lit, and to provide funds for the work, as proceeds from sale of the card go directly into Lit-Lit work.

Reproduced in four colors on fine white paper, the cards sell at $5.00 per box of 50. For information and order blanks, write Lit-Lit, 156 Fifth Avenue, New York 10, N. Y.

Missionary Horizons

Vol. LXXI November 1958 No. 14

The Unchanging Evangel

THE CHANGELESS MESSAGE

RAYMOND L. EDIE

THE MESSAGE of the minister, the message of the missionary, the message of the church—the Gospel message anywhere, at any time, at all times, in season and out of season—is changeless, always changeless.

The message is changeless because it is about a changeless person. It is changeless because it is related to changeless elements. It is changeless because it meets a changeless need.

Churches change, congregations change, customs change, conditions change, the messengers change, even the "wrappings in which the message is packaged" change, but the message itself—it never changes. It is always the good news, always the welcome tidings, always the one and only word that can provide salvation for all people everywhere. Centuries come and go, nations rise and fall, civilizations bloom and fade, but *The Message* ever remains the same; it is an everlasting message of an everlasting salvation, "Be ye reconciled to God." How better can it be stated than in the words from the Cassel hymn:

"This is the King's command:
That all men everwhere
Repent and turn away
From sin's seductive snare;
That all who will obey
With Him shall reign for aye.
This is the message that I bring,
A message angels fain would sing:
'Oh, be ye reconciled to God.'"

The changeless message is that the promised Savior has come, that his name is Jesus because he shall save his people from their sins, that whosoever shall call upon the name of the Lord shall be saved, that there is "no other name under heaven, that is given among men, wherein we must be saved."

I

It is well to realize first of all that the Christian message is changeless because it is about a person who is changeless. There can be no argument about this. Said the person himself: "I am the Alpha and the Omega, the first and the last, the beginning and the end" (Revelation 22:13); "I am the first and the last and the Living One; and I was dead, and behold, I am alive for evermore" (Revelation 1:17,18).

The writer of the epistle to the Hebrews, concerned that his people realize who this person is, that he is "God's final word" to the children of men, a greater than Moses, much better than the angels, everlasting after the order of a king-priest who was "without genealogy, having neither beginning of days, nor end of life," wrote: "Jesus Christ is the same yesterday and today, yea and for ever."

"He that descended," wrote Paul to the Ephesians, "is the same also

that ascended far above all the heavens, that he might fill all things." The message is changeless because the "subject" is changeless, because He is one who is "from everlasting to everlasting."

II

Moreover the message is changeless because it is closely related to changeless elements, changeless principles, changeless verities. For example, at the heart of the message is the element of love. Users of the Revised Standard Version of the Bible have discovered that "steadfast love" frequently has replaced such kindred words as mercy and lovingkindness in other versions. The phrase betokens a changelessness, a something that endures throughout all generations. All denominations—not merely those of a psalmody background—find satisfaction in singing:

"Unchanging is the love of God,
From age to age the same,
Displayed to all who do His will
And reverence His Name."

Another changeless element is "enduring faithfulness." "Thy faithfulness reacheth unto the skies," said the Psalmist. "Thy faithfulness is unto all generations." Again, with satisfaction, we sing:

"It is good to sing thy praises
And to thank Thee, O Most High,
Showing forth thy loving kindness
When the morning lights the sky.
It is good when night is falling
Of Thy faithfulness to tell,
While with sweet, melodious praises
Songs of adoration swell."

III

The Christian's message is changeless in the third place because the need for it is changeless. Human nature has not changed in spite of all that may be said to the contrary. It is a fact: "If we say we have no sin, we deceive ourselves, and the truth is not in us."

"What causes wars, and what causes fightings among you? Is it not your passions that are at war in your members?" asks James. What about the iniquity of Sodom mentioned in Ezekiel 16:49? Was it not pride, plenty, and prosperous ease? Is it any different today? What about the "arrogancy of the proud" in Isaiah's day? A footnote defines the sin as "careless ease." Is it any different today? What about the reign of ease and prosperity in Job's day? The discerner of the times declared, "In the thought of him that is at ease there is contempt for misfortune." Is it any different today?

Sin is as rampant today as ever. It is found in high places and the low. It is secret at times; at other times it is blatantly open; it is defiant. "There is no God" is shouted from the housetop. Human nature of that sort has not changed.

But there is another side to our nature, a side that says something is wrong, that admits a feeling of guilt, that longs for a remission of sin, a reconciliation with the Righteous One, a reign of righteousness. It reflects the eternal quest, "Oh, that I knew where I might find him!"

To meet this changeless need the Christian has his changeless message. It is summed up in Him who was and is and is to come. No one else has the answer. In Him who is "the same yesterday and today and for ever" are the "yea" and the "amen." He, alone, who lives for evermore, has the keys. He, alone, is the final healer of broken bodies, the mender of broken spirits, the restorer of lost souls.

The Apostle Paul considered the preaching of this changeless message a matter of "first importance." "I would remind you," he wrote the Corinthians, "in what terms I preached to you the gospel . . . for I delivered to you as of first importance what I also received, that Christ died for our sins according to the scriptures, that he was buried, that he was raised on the third day in accordance with the scriptures, and that he appeared." (I Corinthians 15:3, 4, RSV)

LOIS DOROTHY KINGAN

APPROXIMATELY two-thirds of Miss Lois Kingan's twenty-six years of missionary service in Egypt has been spent in Benha just 30 miles north of the capital city of Cairo. Benha has always been one of the smaller stations ever since its opening in 1894. Nevertheless, the work in the school and district has been very effective with lasting results.

In addition to the oversight of the women's work in the city and district, Miss Kingan also supervised the Benha Girls' School which now has an enrollment of nearly 400. It serves both boys and girls in kindergarten and nursery, and girls through the second year of high school. The school maintains a high scholastic standard and many of its graduates take further study in the government high schools and universities. Its strong Christian witness has a wide influence and the pupils, both men and women, are found today in all walks of life in the Middle East.

Miss Kingan's desire to serve on the mission field is one of long duration dating back to her high school days. She was born in Grove City, Pa., and being a daughter of the manse received her early education in various schools. However, in 1914 the family returned to Grove City where Miss Kingan finished grade school, high school, and two years of college.

She received her B.A. degree from Muskingum College, New Concord, Ohio, in 1924. For the next two years she taught in the Los Angeles city schools during which time she took summer work at the University of California. On May 10, 1926, she was appointed as an educational-evangelistic missionary to Egypt under the Women's General Missionary Society

Miss Lois D. Kingan

of the former United Presbyterian Church.

During her third term in Egypt, Miss Kingan spent a few months in Tanta and Ezbekia schools and five years in the American College for Girls in Cairo, one of the Mission's largest institutions. Being reassigned to Benha in 1951, she became the Mission's only representative in that town and district.

The following seven biographical sketches of missionaries were prepared by Mrs. Margaret B. Crawford, formerly with the Promotional Department of the Board of Foreign Missions of the United Presbyterian Church of North America, now on the staff of the Commission on Ecumenical Mission and Relations of the United Presbyterian Church in the United States of America.

All of these missionaries are at present on furlough in the United States.

Bearers of the Message: A Literacy Worker

DAVIDA MARGARET FINNEY

MISS DAVIDA FINNEY is a child of the Egypt Mission, having been born in Mansura, Egypt, a daughter of the Rev. and Mrs. T. J. Finney

Miss Davida M. Finney, Litt.D.

who served for thirty-three years as missionaries in Egypt until Mr. Finney's death on the field.

In January of 1915 Miss Finney went to the field under career appointment and was stationed in Mansura, Egypt, as superintendent of the girls' school. For several years she was in Cairo in education and literature work, then in Assiut in charge of the Khayatt School for Girls. In 1939 she was given oversight of the Literature Committee as a major assignment. The committee's work lay along two general lines of effort—to promote the use of Christian literature already available, and to publish books needed by the church and not available.

With the work of this committee as background and her intense interest in the welfare of the Egyptian villager, it was natural that Miss Finney should be chosen as director of the literacy work when it began to gain momentum in 1953. She has been the motivating force since that time and initiated the pilot project in the village of Hirz which proved remarkably successful. The idea of "Each One Teach One" caught fire in Hirz and six months after the campaign was launched three-fourths of its one thousand inhabitants were literate. Nearby villages by this time were asking for similar cultivation.

Literacy House in Minia was opened in 1954 and became the powerhouse of the entire effort. It was here that Miss Finney and her associates trained the supervisors, held conferences, and organized the "writers' fellowships." It had become apparent that teaching a person to read meant the larger responsibility of providing constructive and interesting material that the newly literate might have an incentive to continue reading. A series of *Daily Meditations* for every day in the year was prepared followed by other books with an appeal to the reader who is still without a wide vocabulary, such as *The Dangers of the Fly, The Care of Chickens, The Christian Family,* and *The Kingdom of Heaven.*

The most important development has been in the Bible study campaign to follow up literacy. Bible classes meet three times a week in small groups, taught by villagers trained by Miss Finney and others. The first book used is *What the Bible Is About,* written in two volumes by Miss Finney and translated into Arabic by her co-workers. The first volume on the Old Testament has been in use for

(*Continued on Page* 874)

Bearers of the Message: An Evangelistic Missionary

PAUL HALDANE McCLANAHAN

REV. PAUL H. MCCLANAHAN was born in the Fayoum, Egypt. His father, Rev. Neal D. McClanahan, at that time was college pastor of Assiut College, and his uncle, Dr. Frank C. McClanahan, was a medical doctor in Egypt. It was natural, therefore, that Paul's application for missionary service should indicate his preference to serve in the Egypt Mission and more particularly on the staff of Assiut College.

Following his appointment to career service in Egypt as an evangelistic-educational missionary under the Board of Foreign Missions of the former United Presbyterian Church on Apr. 14, 1947, the Mission assigned him to Assiut station for language study and membership on the Advisory Committee of Assiut College. He has continued on the faculty of the college since that time.

Assiut College was founded in 1865 by Dr. John Hogg to "train Christian leaders for the evangelization of Egypt." It had a very humble beginning in a donkey stable, but today its modern, well-equipped buildings and beautiful campus are mute evidence of its steady growth. Through the years it has borne testimony to the highest and best in life and recently was described as "one of the

The Paul McClanahan Family

most strategic, most efficient and most fruitful institutions in the world." With a student body of nearly one thousand young men, its Christian witness is spread far and wide throughout the Middle East. The Protestant Church in Egypt is what it is today largely because of the influence of the college, both on individuals and on the Christian culture of the country. Many government officials, business men and landowners received their early training in the classroom and on the campus of Assiut College. It is not a full college in the American sense of the word and it does not grant academic degrees; nevertheless, it continues to be a mighty force in the lives of Egyptian youth. With some variations, its equivalent in America might be junior college level.

Mr. McClanahan's decision to walk in the footsteps of his parents was not an easy one. He received his early education in Egypt. At the age of fourteen he remained in the States to study and graduate from the Stony Brook Preparatory School for Boys on Long Island, N.Y. He received his B.A. degree from Wooster College, Wooster, Ohio, in 1937, having spent his first and second years of college in Monmouth College, Monmouth, Ill., and Davidson College, Davidson, N.C., respectively.

Expecting to enter the field of industrial relations as a life work, he spent the next half year as a laborer in the Bigelow-Sanford Carpet Mills of Thompsonville, Conn. However, the following summer after nine years of American life, he worked his passage back to Egypt as a deck hand on a freighter to visit his parents. Again he was deeply moved by what Christ through His church was doing in Egypt and returned to America to enter Syracuse University for a year's study in journalism. That year he became deeply dissatisfied with all these "indirect approaches to Christian service" and the next fall entered Union Seminary in New York City, receiving his B.D. in 1942. Accepting a call to the pastorate of the Congregational Church of Bartlett, N.H., he was ordained there in 1942 and served two years. From this charge he was called to serve as pastor of the Union Congregational Church and chaplain of Piedmont College, Demorest, Ga., from which position he applied for missionary appointment.

His love for Egypt and the Egypt Mission, his appreciation of the basic Christian beliefs of his Mother Church, and his natural heritage of the missionary passion led to this final decision for his life service. On Sept. 5, 1939, he married Ruth Kempton and together they have made a real contribution to the work of the Egypt Mission.

Mr. McClanahan supervises the preparatory department of Assiut College and is the official head of the English department. The college has ever been keenly aware of the importance of relating its educational program to the actual need of the Church in Egypt. With this purpose in mind, Mr. McClanahan organizes and directs the Gospel teams which go out on week-ends to nearby cities and villages. In 1954 he was chosen acting president during the absence on furlough of Dr. Walter Skellie, the president.

For family health reasons he has been granted an extended furlough of one year, and with his background it is fitting that the Commission on Ecumenical Mission and Relations should request his services during that period as missionary associate in the Department of Ecumenical Personnel. In this capacity he will work out of the Pittsburgh office traveling to interest and recruit personnel.

Dr. and Mrs. Paul Jamison with Wallace, Sandra, Stephen, and Deborah

Bearers of the Message: A Doctor's Wife

MRS. PAUL W. JAMISON

MRS. PAUL W. JAMISON is the former Mary Orr, wife of Dr. Paul Jamison of the Martha McKown Hospital staff in Tanta, Egypt. She was born in Howell, Mich., the daughter of a Presbyterian minister who later became a member of the Westminster College faculty in New Wilmington, Pa. In 1938, having been graduated from New Wilmington High School, she entered Westminster College as a music major. Three years later she received her B. of Mus. degree cum laude, and in 1942 was granted her B.A. degree from Westminster magna cum laude. During this period she used her musical talents as organist of the New Wilmington United Presbyterian Church and as an accompanist to a vocal teacher. After graduation from college she became the full-time music director and organist of the Sharon United Presbyterian Church in Pennsylvania, while at the same time taking additional work in music methods in Westminster.

Attendance at New Wilmington Missionary Conference caused Mrs. Jamison some thought concerning foreign missionary service. On Mar. 3, 1944, she was married to Paul William Jamison, an intern and an old classmate from Westminster College. He is the son of Dr. and Mrs. W. B. Jamison of the Egypt Mission, and Egypt is the land of his birth. Mrs. Jamison wholeheartedly ac-

cepted his purpose to be a missionary doctor and they were appointed career missionaries to Egypt on Oct. 14, 1946, under the Board of Foreign Missions of the former United Presbyterian Church. Dr. Jamison was assigned to the staff of Tanta Hospital.

Geographically located in the heart of the Delta, Tanta is the third largest city of Egypt and second only to Mecca as a chief Muslim tourist center and place of pilgrimage. The hospital which was opened in 1896 as a clinic for women and children today operates as a general hospital with a capacity of 200 beds. It is the only private hospital between Alexandria and Cairo and draws patients within a radius of 50 miles or more in every direction. It ministers to the medical needs of approximately 7,000 out-patients and 3,000 in-patients a year, with nearly 2,000 operations being performed annually. The fact that three-fourths of the patients are Muslim is evidence of the real witness the hospital bears in this non-Christian land. It denotes a faith in the integrity of the institution and the service it offers—a service having real religious significance.

Mrs. Jamison as the mother of young children has had no assignment but language study during their two terms of service on the field. The hospital, however, is a very busy place and willing hands are never idle. Mrs. Jamison has assumed responsibility for many "behind-the-scenes" activities, not the least of which is the valuable counselling she does of hospital personnel. Her wisdom and tact in handling personal problems helps to maintain good relationships with the medical staff.

Her musical talents are used freely in assisting with the musical program of the Tanta Girls' School, and the local congregation claims her as its pianist. As chairman of the pulpit committee for the local English service held in the Tanta Hospital chapel, she expends much time and energy securing a speaker for each service and making arrangements for his food, lodging, and travel, in addition to planning the special music for each service.

The Jamison home has become the unofficial guest house for all transient missionary personnel passing through Tanta.

DAVIDA MARGARET FINNEY

(*Continued from Page* 870)

some time and the second volume on the New Testament was recently put into circulation.

Miss Finney's indefatigable spirit has never permitted her any idle moments. She is the author of *Tomorrow's Egypt* published some years ago, and is currently working on a manuscript telling the story of the literacy campaign in Egypt and how it all started.

She is now in America to retire having stayed on the field several years longer than usual in order to establish a solid foundation for this literacy effort.

LAURA ROBERTA MacLACHLAN

MISS LAURA R. MACLACHLAN is the motivating force in the literacy outreach of the Sialkot Mission in Pakistan. She finds the work vital and challenging, believing that a "literate church is a witnessing church." However, there are few dramatic moments in the life of a literacy worker in Pakistan who attempts to teach the simple villager to read and write. It is a slow, constant struggle, and sometimes a seemingly useless task. Underlying its many problems is the feeling of inferiority which has gripped the villager for generations. He is loathe to try anything new and different, fearing failure and consequent ridicule.

Miss MacLachlan was born in Atkinson, Neb., the daughter of Mr. and Mrs. Robert H. MacLachlan. Her early life was spent on the family stock farm and in the local schools. She was graduated from Atkinson High School in three years and entered Park College, a Presbyterian institution in Kansas City, Mo., in 1931, majoring in religious education. For financial reasons it took her two years to complete the first year's work. Her sophomore year in religious education was taken in Hastings College, also a Presbyterian institution, in Hastings, Neb. In 1937 she received her A.B. degree from the University of Nebraska as a history major. Her application for career missionary service under the Women's General Missionary Society of the former United Presbyterian Church was approved and on Apr. 11, 1938, she received appointment to India (now Pakistan).

Her first assignment on the field was to Pathankot (now India) for language study, after which she was assigned to Pasrur and Badomali for evangelistic work in the city and district. With the partitioning of India in 1947 into the two countries of India and Pakistan, the relief work among the refugees who suffered untold misery involved practically every missionary and fraternal worker.

Miss Laura R. MacLachlan

Miss MacLachlan was placed in charge of the program to create jobs for the unemployed Christians. Relief funds were used to pay literate adults a stated amount to teach others. Many learned to read in this way. In 1952 while stationed at Sheikhupura, 24 miles west of Lahore, she was appointed to full-time service for organizing adult education throughout the Pakistan Church under the newly-formed West Pakistan Christian Council. She was the logical choice for this post because of the experience gained while working with the refugees.

The adult literacy classes have been very successful and there is a definite progress in the desire to learn, along with a spiritual deepening.

(*Continued on Page* 924)

Bearers of the Message: An Agricultural Missionary

CHARLES MARION HASPELS

ONLY A TRULY PIONEER spirit, dauntless courage, and ingenuity enabled the Haspels to accomplish the task set before them in 1951 when they were given the assignment of opening new work among the Ghimeera tribe in western Ethiopia. With only a few years on the mission field behind them, they needed all the fortitude and faith they could muster to transplant their family of small children from civilization to veritable jungle.

In this most beautiful but isolated spot, on a site sliced off the top of a mountain, the Haspels have faced seemingly overwhelming odds and conquered. Difficulties of food, water, transportation, language barriers, and jungle were overcome one by one and today the influence of their efforts is being felt far beyond the reaches of the compound.

With true inventive genius, Mr. Haspels harnessed the water from a mountain stream to provide the station with 24-hour electricity and running water. The land is very fertile and will grow anything, so gardening is a part of their missionary effort to provide food. Transportation to Ghimeera proved so hazardous and expensive that an air field has been built. A clinic has been operated since the beginning of the work, and just this last year the beautiful new school building was completed under Mr. Haspels' direction and is in daily use. Although the station was opened in the very heart of the Ghimeera tribe, two other main tribes in this area are benefitting by its services—the Bencho tribe and the Kaffa tribe.

Rev. Charles M. Haspels

Mr. Haspels' efforts have been greatly blessed for he went to this pioneering work completely untrained for it. He was born in Boyden, Iowa, May 10, 1919, of a farmer's family and received his early education in the Boyden High School.

He attended Northwestern Junior College, Orange City, Iowa, for two years and was graduated from Sterling College in 1941. Having decided

(*Continued on Page* 922)

Flag raising at the new school in Ghimeera

MRS. CHARLES MARION HASPELS

MRS. CHARLES M. HASPELS and her husband serve in our Ethiopia field at Ghimeera station. As in the case of her husband, Mrs. Haspels' background of farm life stood her in good stead when in 1951 the Haspels were assigned to open pioneer work in western Ethiopia in the heart of the Ghimeera tribe.

Very early in life she had learned the lesson of "having to make the best of conditions as they happen to be." The 1929 depression, following soon after a fire which burned both the family barn and livestock, caused her parents severe financial reverses and subsequent family hardships.

Because of possible employment, her father moved the family from New Galilee, Pa., where Lois had been born, to Beaver County, Pa. Thus it was that she was graduated from Beaver Falls High School. In 1942 she received her B.A. degree from Sterling College, Sterling, Kan.

Immediately after graduation on June 20, 1942, she was married to Charles Haspels who had been graduated from Sterling College the previous year. For the next two years she taught English in Hopewell High School in Aliquippa, Pa., while her husband finished seminary. During his senior year she assisted him in his student pastorate at Pigeon Creek congregation in Eighty-Four, Pa. After his graduation from seminary the Haspels accepted a call to this congregation and served two years. They received appointment as evangelistic missionaries to Ethiopia on September 10, 1945, under the Board of Foreign Missions of the former United Presbyterian Church. Due to their previous commitment to the Pigeon Creek congregation, they did not sail for the field until February 1947.

A growing family and language study consumed most of Mrs. Haspels' time during their first term of service at Gore station. However, with the removal of the family to the isolated location at Ghimeera, Mrs. Haspels was faced with a constant daily struggle for survival in that jungle wilderness. Her eagerness to serve as needed has paid large dividends in the six years of their service at Ghimeera.

Mrs. Charles M. Haspels

The well-established work among the Ghimeera, Bencho, and Kaffa tribes is a testimony to her faith and courage. Now in addition to caring for her family she supervises the thriving elementary school and guides the women's work in sewing and Bible instruction.

INTRICACIES OF LANGUAGE

ELEANOR C. VANDEVORT, Nasir, Sudan

BESIDE the missionary's name in the *Prayer Cycle* was written "language work, translation," and the one who was about to pray wondered conscientiously, "Now, what on earth does she do?"

The same missionary home on furlough was asked a myriad of times, "Well, what do you do on the mission field? Are you a teacher or a nurse?"

"No," comes the reply, and then the plunge into the darkness, "I work on the language."

The look on the inquirer's face and the sudden silence give reason for one to think that the only possible interpretation the well-meaning inquirer could give to the missionary's reply was, "Oh, she must be one of those problem children who just never seem to be able to learn the language."

I've been in Africa nearly nine years now and I am one of those people who "work on the language." It is something, perhaps, which needs an explanation.

In certain areas of the world there are languages which are spoken but they have never been written down. The Sudan was one of those places. Our Mission works among five different tribes, each speaking a separate language very different from each other. All of these languages had to be written down by the missionaries before any teaching of reading or writing could commence. And this was begun years ago. It is still going on as difficult sounds are ferreted out and alterations in the alphabet are made.

But is the problem only one of differentiating between sounds in order to write an alphabet? Would that it were, but such is not the case. "Language work" eventually involves two areas of concentration. One is translation of the Scriptures and the other the production of literature. But in order to be qualified for either endeavor one must jump a towering hurdle in a race which takes months and months of time. This hurdle is the untangling of the intricacies of the grammatical constructions composing the language. Until this is done one can never be certain when he speaks of what he really is saying or writing. This is best explained by illustrating.

Let us assume it is you carrying on a conversation with a man in the Nuer language and you are explaining to him that you are not going to go to the village just now. You feel sure he understands, by the look on his face if nothing else, until he says to you, "*Ci wa?*"

"*Ci wa,*" you think, "that means 'you went,' I'm sure. What is he talking about? I not only haven't gone, I thought I told him I wasn't going!"

It is days later when the situation is reversed and you find yourself trying to express this thought "you are not going" to someone else. Fortunately, this person has an understanding heart and a ready tongue for your English ear. He comes to your rescue by saying, "What you want to say is, *Ci wa.*" You repeat it deliberately after him, *Ci wa,* and your voice goes up on *ci* and down on *wa.*

"No," he says, "don't say *Ci wa,*" mimicking your tone accurately. "It's *Ci wa,*" and his voice goes up and down but you notice it is all spoken in a higher register.

"Oh," you sigh, "is *that* the difference between 'you went' and 'you are not going'—just tone? No wonder I didn't understand that man the other day!" So you go home and write down a potential Nuer gram-

(*Continued on Page* 880)

TESTIMONY OF A DINKA CHRISTIAN

MICAK L. DENG, Upper Nile Province, Sudan

DEATH COMES so soon, it seems, only to leave memories wandering in the minds of those who had known and loved the deceased. A few months ago I heard of the death of my brother Lek Deng, chief of the Nyarweng Dinkas. It is only about 12 years since my father died. He was first paramount chief of the Nyarweng Dinkas. I am glad that these two members of my family did not die until after accepting Christ in their hearts.

Those who know the past will realize how hard it was for the missionaries to bring the Gospel into this land, where man was mastered by idolism. Not only the fact that men of this land had heard nothing about the Gospel before, but in many places civilization and education were still unknown.

When the first missionaries arrived in my village they did not find things very welcoming as they could find today. Although they were welcomed by my father, he being the chief, I believe that they knew that there would still be other big tasks ahead that would need to be faced. However the missionaries later learned that this chief was a man who was different from the rest of the tribe. My father had learned to cooperate with foreigners. He had helped government authorities to bring peaceful administration rather than raids and feuds.

Primarily the missionaries started schools wherever they opened new mission work. But it took time before any boy would sit in a class to be taught. These missionaries asked my father to open a school for the children, which he did willingly, and helped the missionaries in putting up the school buildings. There the school was built, but where would they get boys? As I could still remember, my stepbrother and I were the first offerings to this school. (Our people believed in those days that sending boys to school was just like offering cows for sacrifice.) I still remember the members of my family who remained behind screaming while we were being taken to school. To them it must have been a real sacrifice. My father never cared, but only took me and my stepbrother by the hand and brought us to the missionaries. He simply did this in order to set an example to the rest of the tribe.

But of course the missionaries did not only want us alone, they wanted as many boys as they could get to come to school. While the teachers were struggling with us trying to make us understand how to read and write and do some arithmetic, my father was struggling with other parents to send their children to school. Because he was a good leader and widely respected by his people, and because he had set a good example himself, other parents agreed to send their children.

We learned to read and write and do arithmetic, but most important of all was that we were taught the Scripture. In fact, I would say that the main aim of opening a school in our village was to bring the Gospel to our people. We began to enjoy our lessons and liked the Scripture lessons especially, because we heard many new stories taught from the Bible. Some of the stories were nearly the same with our folklore, especially those of the Old Testament. When we went to our homes after school we talked to our people about these new things. We did not know, but we were in fact evangelizing our people indirectly.

As the purpose of opening this school was to spread the Gospel here,

the teachers held Sunday services and hoped that people would come and listen. At first no one came. Although the people heard the boys singing hymns of praises, they would only shrug their shoulders and say, "Those are only children singing their new songs brought by the *turuk*," which meant "foreigner."

But my father was not a man who would only shrug his shoulders before he could prove things. He attended these Sunday services, and later on he began to feel in his heart that these services were not like their heathen ceremonies during times of offerings to the gods. He was impressed and was the first man to stand up and confess the Lord Jesus as his Savior.

We have a saying in Dinka that "if the strong lead, the rest will follow." So was it too with the others. First, most of my family became believers. Most of them were baptized. In this way others also desired to find out about this new faith. And of course many did.

In 1942 came the great revival. People came everywhere to confess Christ as their Savior. The most wonderful thing was that even the doctor in charge of the house of the great god "Aler" was convinced. He came to my father and said that he wanted to follow also. But people were afraid to burn the great god Aler down with his house. My father had courage. He convinced the people, and the doctor in charge of Aler's house was also convinced, and then the house was burned down.

After the burning of Aler, the heathen god, real witnessing of the Gospel began. More and more people denounced their old gods and came to Christ. There were some people who were hard-hearted. They expected misfortunes to happen to the whole tribe because god Aler was burned. They thought many people and cattle would die and that the crops would fail. But instead, that was one of the best years the whole tribe had ever known. Years of joy and happiness followed. There was much food and the cattle increased. So the Christian faith grew also.

Unfortunately after the death of my father no one followed the way of God with the same enthusiasm. But I am glad that the seed of the Christian faith has been sown among my people. Let us pray that God will do something to bring back faith among the Christians of the Nyarweng tribe.

INTRICACIES OF LANGUAGE

(*Continued from Page* 878)

mar rule: The negative of the first aspect of the verb is distinguished solely by tone in a higher register than the positive of the second aspect.

Your mind wanders ahead of your knowledge and you think, "There are three aspects (tenses) to a verb; I wonder how the other two aspects form their negatives. English is simple, all one has to learn is 'not' and he knows the negative!" So back to the Nuers you go and little by little the light dawns and you find out that each aspect has its own special word for "not" and each "not" can be expressed in two different forms. Complicated? Yes, but a complete mental black-out, had the maze not been untangled.

This is just one illustration which could be multiplied over and over and over again. The problems are not always this simple, nor is the informant very often able to explain the construction puzzling you. But my own testimony is that God in His faithfulness has opened my mind time and again to understand this Nuer language and its complexities. The Scripture translation proceeds slowly, but He knows all that is involved and those who pray need to believe God for patience, endurance, perseverance and understanding for all those who are assigned to "language work and translation."

ANSWERING GOD'S CALL

ELDER OTHAW ADYER, Akobo, Sudan

I FIRST HEARD the Word of God almost 20 years ago when I came to the mission as a workman. It never entered my heart. After working for some time I left and returned to my village. For seven years I did not hear the Word of God at all. But one day there was a big fight in our village. In the fighting I was badly wounded by a spear. I bled a lot. People thought I was dead. They took me to the mission. There Don McClure treated me. By the grace of God and the medicine and love of the missionaries I became well again. After that for a year I worked with the (Paul) Arnolds. At that time I married. Every day Mrs. Arnold used to read with us and pray. That made me think.

Suddenly one day I opened my heart to God. What a difference that made! All day long I would sing. Mr. Arnold was happy also. I told my people, "You thought I would die. I know why God did not permit me to die. He wanted me to find eternal life." I attended the classes for catechists and was baptized.

Later on when Mr. (Harvey) Hoekstra started adult literacy classes I went. It was a great day when I could read the Word of God myself in my own language. Joyful because of what God had done for me, I said, "I will work in the villages." Of course I did not know then what God wanted me to do with my life; but I worked in the villages. All that I had learned I tried to teach to others.

Trials came. When all the missionaries were absent from the station I came low with a severe illness. Many people thought I would die. "Go to the witch doctor," said my relatives. "Never," said I. For four days I lay very ill. The fifth day I got better. When I was well I told my relatives that it was God, and not the witch doctor who had cured me. And we hadn't wasted a single goat!

We were married several years before we had our first child. How happy we were! A few months later trial came again. The child took ill. In spite of all that we could do, he died. The pagans said, "Why did you not try the witch doctor? Anuak medicine is good for Anuak people." But God sustained me. Though my heart was heavy, still we did not hold mourning services. We read John, chapter 14, "Let not your heart be troubled." My wife and I knew that Jesus had taken our little one and that he was with Jesus.

Early in 1957 we decided to build our new house in Akobo. I had cut down the poles and put them in. My wife had brought in some of the grass and had prepared the mud for the walls. Then God spoke to me at night. "Go to Othil." Othil is a village where the people for years have heard the Word of God, but no one became a Christian. It is eight miles from Akobo. My wife, who had gone early to bring in more grass, was surprised when she returned, to find that I had pulled out the poles, and torn out what we had done. "What is wrong?" she said. I told her of God's call to me. After a long time she too was convinced.

The chief at Othil, when I spoke to him, welcomed me. The church people at Akobo were interested. They went with me to the village and helped me put up my house there. Living among the people I found that I could talk to them about the things of God. The people of Othil could see

(*Continued on Page* 886)

"If Thou Shalt Confess . . . That Jesus Is Lord"

WINIFRED (Mrs. Paul) HOSTETTER, Pibor, Sudan

"PAUL, I would like the *makina* today." The *makina* is the little hand-crank record player we bought for our kiddies from Montgomery Ward. It's Sunday morning again, and Pawk wants to take the Gospel records down to the market to share the Good News with his Nuer friends. Pawk is recently baptized, just a layman too, working far from home as a cow herder. But he has the love of Christ in his heart. The smile of Christian happiness is on his face, as he limps faithfully off toward the market, machine in hand, to tell what Christ has done for him!

Koinyi, our calf boy, is just a teenager, but one who truly knows the Lord. The Christians were paying a Sunday afternoon call on a nearby village to witness to their neighbors. Several of the older men spoke, arguing against the witch doctors and the faulty beliefs of the Murle people. It was Koinyi who explained with clarity and understanding the salvation and new life that are found in Christ. It is against Murle custom for one so young to speak out. But Koinyi commanded respectful attention from all. His life testifies even more loudly than his words to the transformation Christ brings.

"But you must give Ngaiye the water of God (baptism). He truly believes. He goes everywhere telling the people about God's way," the Christians insisted. "Even when they laugh at him, he tells them to listen and believe. He's not afraid." Paul and Rev. Robert Swart were admittedly a bit skeptical. Ngaiye has the wanderlust. He comes and he goes. And when he comes here, he seldom stays long enough to absorb a great deal of teaching. And yet . . . To test him out Paul recently went on a three-day trek with him. It was almost too good to be true. In Murle country among his own people Ngaiye assumes his position as an older man, commanding a definite respect and speaking with authority. And he certainly is not afraid to speak out. All along the way he told travelers and villagers exactly the purpose of his visit. True, he doesn't know a great deal as yet, but he has a zeal to share what he does know. And what a joy these days back on the station to teach him new stories of Jesus and then watch his face light up as he shares the pictures and stories in the clinic or in the village!

Alaan just this morning made a public confession of Christ's name in the church service. He is not a mission station Christian at all, but came here only a few weeks ago for treatment for a sore foot. He knows scarcely anything as yet about the Christian way, but the stories of Jesus taught at the clinic have struck a chord of response in his heart. We'll never know the courage it took for him to stand up among his people this morning and say he wants to be a friend of Jesus. What a thrill to see him make Romans 10:9 and 10 come true for himself today!

Have you ever confessed Christ before anyone? Or have you been hiding behind the excuses "just a layman," "too young," "don't know enough"? Have you taken a permanent vacation from witnessing? This is November. Summer vacation is over. What about that neighbor you've never invited to church? What about that opportunity to speak a word for Christ at work or at school? "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Matt. 10:32,33.

TESTIMONY OF MADAME SUZANNE DUFLO

Madame Pierre Duflo, national president of "Jeunes Femmes," a women's organization of the French Reformed Church, is a member of the World YWCA Executive Committee and an elder of the parish of St. Cloud, near Paris. She was one of a score or more of overseas guests who came to this country to participate in the National Meeting of Presbyterian Women at Purdue University last summer. She also attended the WGMS Convention in Pittsburgh.

IT IS A JOY for me to bring you the warm greetings from Europe, and officially of France, because I am from France. In thinking of the witness of European Christians, I think of the need to be reconciled. As you know, Europe is divided into many complex blocks in which Christians must work. In these countries during the past 30 years, many old patterns of life were destroyed. Many people lost their position, their security. Many lost their faith and their hope. In Europe we have had during these past 20 years 70,000,000 refugees and displaced persons.

In this world some Christians decided to be part of those who suffer, to share with them their anguish and despair, and to share with them the only hope of reconciliation, Jesus Christ. Many groups of Christians have this spirit in many places in Europe. Many of the refugees come from the eastern part of Europe. Often they are Orthodox. Generally, they are not Presbyterian. It was for many of my generation in Europe the way by which we discovered a new task—to reconcile our divided Christian church. Our division as churches became a real problem to us. The leaders of our various churches work together in the World Council of Churches. Lay men and women and young people met together to serve and help the refugees. Ecumenical teams have contributed a great deal to making possible reparation between churches. Christians in Europe work not only for reconciliation for our churches, but also for reconciliation between different nationalities—between French, Dutch, English, Poles, Austrians, and also Russians.

The number of those who can shake hands across those frontiers becomes larger every day. I am also thinking of the Iron Curtain which cuts all Europe, and especially Germany, into two tragic blocks. Behind the Iron Curtain we can see other Christians witnessing for their faith under very difficult conditions. In Europe, and especially Berlin, it is possible for us occasionally to have fellowship with some of the other Christians in a very concrete manner. But from all parts of the world it is possible to pray that under the conditions they will be faithful witnesses to Jesus Christ, the great Reconciler.

Faith is a grasping of Almighty power;
The hand of man laid on the arm of God;
The grand and blessed hour
In which the things impossible to me
Become the possible, O Lord, through Thee.

Anonymous

THE AMERICAN BIBLE SOCIETY

ERIC M. NORTH

OF ALL THE VARIED activities which Christians may undertake to witness to the redeeming power of our Lord and to minister in his name to human need, the Bible Society undertakes just one. As stated by its hundred-and-forty-one-year-old constitution, its "sole object" is to "encourage a wider circulation of the Holy Scriptures without note or comment." The one function of the Society, so modestly stated, is to bring the Scriptures to humanity. No matter what the language, no matter whether rich or poor, no matter where—the man or woman or literate child without the Scriptures is the Society's sole concern. Its one endeavor is to see that the person without the Book has a chance to have it; that he is persuaded to make it *his* book for what it may mean in new life for him, for the world, for God's Kingdom.

Though this purpose is a very simple one, it is central. Many great church gatherings, in our day, brought closer to our vision the universal Church of Christ as a united body witnessing as one for Him. But we must always remember that the foundation of the *church universal* is not in organization or congresses, but is where our Lord put it—on the man who believes. It was when Peter confessed his faith that Jesus was the Christ, the Son of the Living God, that Christ said "Upon this rock I will build my church."

Small girl reading American Bible Society's Illustrated New Testament, "The Good News," which she has borrowed from a Bookmobile in Kentucky

Pictures with this article are scenes from "Bearer of the Book," a new motion picture in color, describing the varied and far flung activities of the American Bible Society. An Indian girl says, "Did Jesus ever live in India? He seems to speak my language."

But no man can confess faith in one whom he knows not. For literally millions of people, their first and often their only chance to come face to face with Christ is when they face him in the pages of a Gospel or the Testament. For multitudes, the redemptive power of God has come upon them directly through the reading of the Scriptures. For others, the testimony of Christian persons availed nothing, was resisted and disbelieved, until for themselves they read the Gospel. For all who take the first steps of faith, for all who have long known their Lord, this book is the indispensable Book. By it their faith is kept warm and glowing. By it their conduct as Christians is guided. Without it they cannot live as Christians. Just as you cannot create and maintain the believing man without it, you cannot create the church without it; you cannot reach without it the great unhappy, striving multitudes of the world for the redemption of their life. The Bible must be in their hands. This is the centrality of the purpose of the Society.

The purpose of the Society is simple; but it rests at the very center of the whole enterprise of Christ's Kingdom. That it may remain simple and central, there are many activities which the Society does not carry on. It is not a teaching organization, except in the training of its staff. It does not engage in "evangelistic work" in the limited sense of that phrase, though its workers are ever selling the "good news." It does not organize churches, though there are many churches which have come into being or are now coming into being because of the work of some colporteurs with the Book. It does not undertake responsibility for expounding the Bible; that is the duty of the church. The historic phrase "without note or comment" expresses the fact that the Society is committed only to the Bible, not to any sectarian inter-

Picture shows American Bible Society's feather weight finger-phono being operated with one finger. The finger-phono kits with recordings of the Bible in the dialects of the people are being sent to lands where only a few can read.

pretation of it. Written when Bibles were filled with "Smith's notes" and "Scott's notes" and "Brown's commentary," that phrase sets forth that all who care for the spread of the Gospel of our Lord as found in the Bible may join themselves to the Society without thereby feeling that they are committed to views they do not hold. The Society rests upon the assured foundations of Christian unity. About it, for this one great simple primary purpose, all Christians and all churches may gather.

ANSWERING GOD'S CALL

(*Continued from Page* 881)

that I was not being paid to talk about a foreign God, but that I was working side by side with them hoeing my own field. Yet in the afternoons and evenings I would tell them about God and if they desired, teach some of them to read. There have been trials, of course, and many difficulties. But God has touched the hearts that before seemed so hard. Now 22 people say that they believe in Jesus Christ as their Savior. We have a little congregation of believers in Othil. And that is not the end. Others, too, in nearby villages are thinking of the Christian life in a new way. It has been a joy to work in this way for my people.

BEIRUT, DAMASCUS, JERUSALEM

MRS. JAMES L. KELSO

ARE THESE NAMES symbols of the Near East to you? Fascinating in history, obscure, intriguing, most modern in architecture, most ancient in bedouin tents, boring to our soldiers, an enigma to world leaders, a paradise for archaeologists—this is the Near East.

As the ship steams into the gleaming harbor, one sees the narrow strip of land upon which the city of Beirut is located and behind it against the rising sun are the lofty mountains of the Lebanons. When the Lebanese officials and doctor have come aboard, the ship-shore telephone has been installed, and the boat finally has been tied to the dock, then everything comes to life. Your agent and porters (uniformed and numbered) swarm over the ship and above the foreign words which mean nothing to you, you are finally deposited in a very modern expensive car, which is a taxi, and amid the blowing of horns and clanging of bells, you arrive at a quiet and very modern hotel. Nice little boys, who speak very good English, take you in a self-lift elevator to your room and tell you what time meals are served. When you go to lunch in a much-too-much air conditioned dining room, you will be served an appetizing meal which is a combination of American, European, and Arabic foods.

As we are not tourists but have work to do, we immediately make our contacts for transportation to Jerusalem. There are many regulations (which get all tangled up) about taking cars across the borders and since we will have to go through Syria into Jordan, it becomes complicated and we must change cars and drivers in Damascus. Beirut has narrow streets except for some new boulevards to the airport and a superhighway going north to Tripoli. The highway leading to the hills is four lanes most of the way and as you leave the muggy atmosphere of the city and begin to wind up the hills to where most of Beirut lives in the summer, the air becomes clear and fresh. Leaving the olive groves and the citrus and apple orchards behind, we soon come to the peculiar pine trees that grow on the mountain sides. The pass of the Lebanons is at about 5,000 feet and then begins the drop into the Beqa'a valley which lies between the Lebanon and the Anti-Lebanon mountains. This is a beautiful and fertile valley and was much fought over in past history. Mount Hermon is off to the south and again after climbing over the pass for the Anti-Lebanons, one drops down into the Barada river valley upon whose banks Damascus lies. This city is, indeed, an oasis in the desert, because beyond here the Barada disappears in the salt flats of the desert.

DAMASCUS IS a fascinating city to me, but I do not know why. To be sure, it is called the oldest city in the world (which archaeologists dispute) and its history begins very early. One sees now only a few of the old mud-brick walls; Christian churches have become mosques, palaces have become caravanseraies, or museums, or small factories that display the ancient hand crafts and arts for which Damascus is famous. It is a bustling city and many people are up early in the morning, but there are also labor laws and many stores have their corrugated iron or heavy wire pull-down doors bolted until eight or nine o'clock. There are beautiful modern hotels, banks, public buildings, and many coffee houses which stand idle

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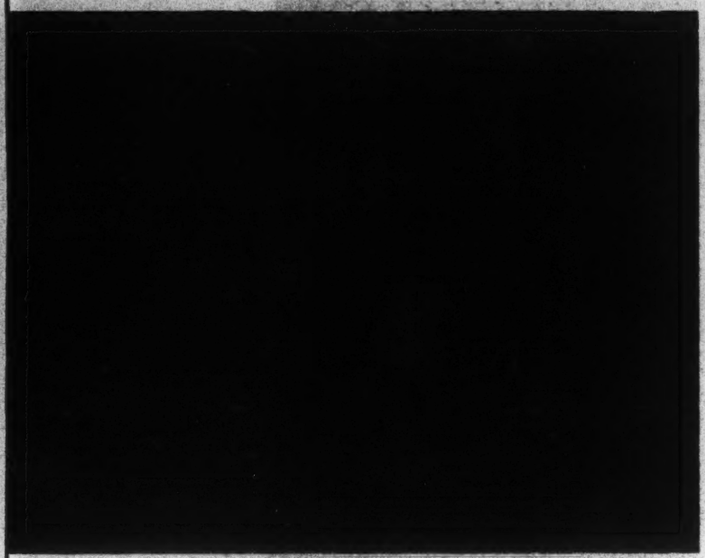
Mrs. Kelso accompanied her husband, professor of Semitics and Biblical Archaeology at Pittsburgh-Xenia Seminary, when he directed an excavation of Old Testament Bethel in the summer of 1957. Dr. T. M. Taylor was assistant director. This was the tenth joint archaeological expedition of thte Pittsburgh-Xenia Theological Seminary and the American School of Oriental Research.

Pictures with the article were furnished by the author, who has made many trips to Palestine.



Theatre at Amman, Jordan. From Inter-Testament Period.

until dark and then suddenly fill up with men sitting at small tables drinking coffee and playing games. Damascus is alive after dark and as we walked down the street, the stores were lighted up. Cactus pears which were cooled on blocks of ice or roasting ears charred on charcoal braziers were sold to the passers-by.

By day one visits the archaeological museum, the Christian sites, the Street called Straight, the Hamidieh *souk*. Here one sees the very old type of store, the small, rich, old gold shops with their hand worked jewelry, the street of handmade shoes, the silver inlaid brass work, the corner where the boxes are made of inlaid mother-of-pearl and fine woods, the looms where are woven the silver and gold thread silks, etc., which is all very interesting. Every September there is an industrial fair in Damascus, most unexpected of which are the exhibits of beautifully embroidered silk garments from Red China and machinery of all kinds from Russia. Surrounding the city are marvelous fruit orchards.

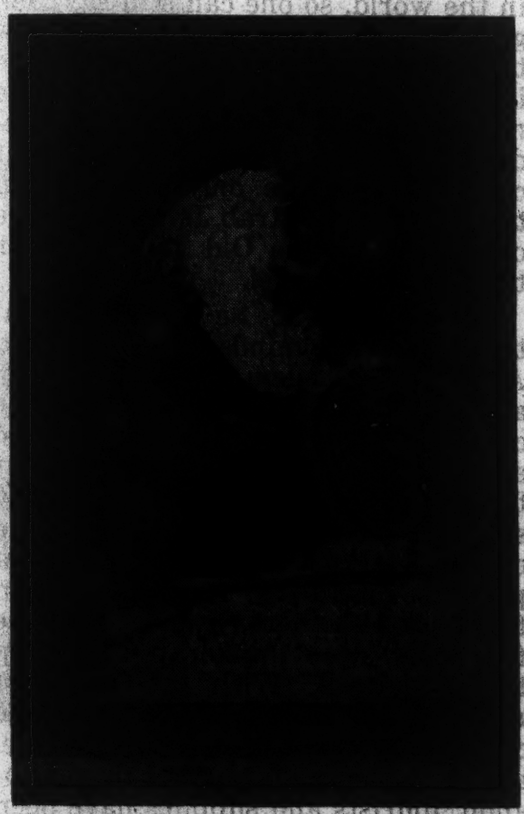
A night's rest here and again we are off early in the morning. We remember the long waits at the custom offices, which have been very kind to us in spite of the entangling red tape. It doesn't take long to leave this luxury of water and if the winter rains have been kind the trip through Syria will be green with wheat in the early spring. Otherwise it is sandy and drab and when one crosses the great lava flow where the rocks are all black, the villages built of this black rock are dreary looking indeed. Herds of camels cross the road, but photographing them is disappointing. This can be a very cold trip in winter and a very hot one in summer, but it is always interesting.

After passing small villages one now has a choice of two ways into the Jordan valley. One road goes by the second-century city of Jerash, beautiful in its ruins, or one can go to Amman, a city that has grown up overnight. This, too, is an old city, large in Roman times, but small in the intervening centuries. Now it is nine-tenths modern, the old part of the city being very small in comparison to the new part. I am always interested in a sheik's very large tent on the plateau to the west of Amman. It is black against the green of the fields around it, but they tell me that the Cadillac is driven in under a part of that tent. When guests arrive, the oriental rugs go down on the *huwar*, a native type of clay floor.

After the steep, winding descent into the Jordan valley, one crosses the plain, then the Jordan river, and finally arrives at Jericho, a semi-modern winter resort. Here because of political conditions, the land is being reclaimed, the salt is being washed out of the ground, and many experimental areas are being developed for the cultivation of fruit and vegetables. Jericho is 800 feet below sea level and so we must now climb up via a winding road to get to Jerusalem, coming over the Mount of Olives at about a 3,000 foot elevation. There we see the great Temple Area below us, now controlled by the Mohammedans. Going around the Temple Area on the eastern side we arrive at the American School of Oriental Research where we live and work.

National Hotel at side street of American School of Oriental Research

I SHALL NOT ATTEMPT to discuss Jerusalem at this time. There is no city like it in all the world. It is changing and has changed greatly since we first saw it. Even the stores in the Old City are putting in glass fronts and the shopkeepers are very conscious of flies and insects, sprays being used a great deal. The new Arab Jerusalem has many fine hotels, government schools for both boys and girls are being built, the Anna Spafford Baby Clinic with money from the Ford Foundation is doing a wonderful work, the Augusta Victoria Hospital under the Lutheran Church is staffed with very fine Arab doctors, training schools for boys and teacher training schools for girls have been built, and government agricultural areas are dotted throughout Jordan. Jerusalem has a very modern airport and within four blocks of the American School, there are the following air line offices: Swiss Air Co., B.O.A.C. (British Overseas Airways Corp.), T.W.A., Misrair (Egypt), P.A.A., Air Jordan, Kuwait Air Ways, Syrian Air Ways, Cyprus Air Ways, Air-India, British European, Trans-Canada Airlines, and Lufthansa. These airlines, of



Street in Old City, Jerusalem

Sherds from the "dig" at Bethel on the tennis court of the American School of Oriental Research, Jerusalem

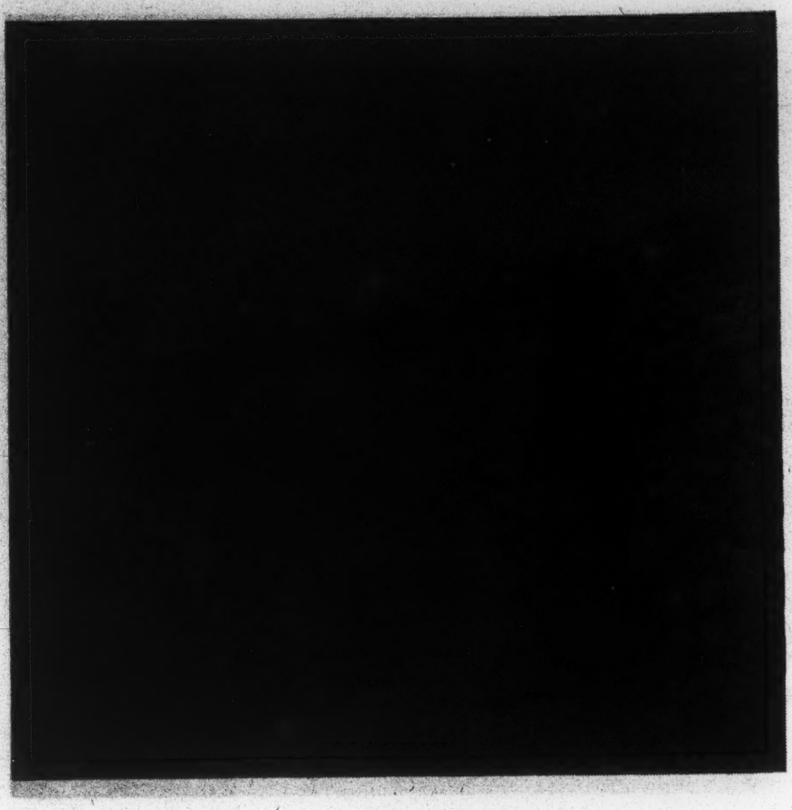
course, can connect with any place in the world, so one can still say "beginning at Jerusalem and to the uttermost parts of the world." There is a fine new court building and three movie houses. St. George's Cathedral and the churches on the Mount of Olives are the only churches in the new part of Arab Jerusalem. The others are in the Old City, or over the "line" in Israel.

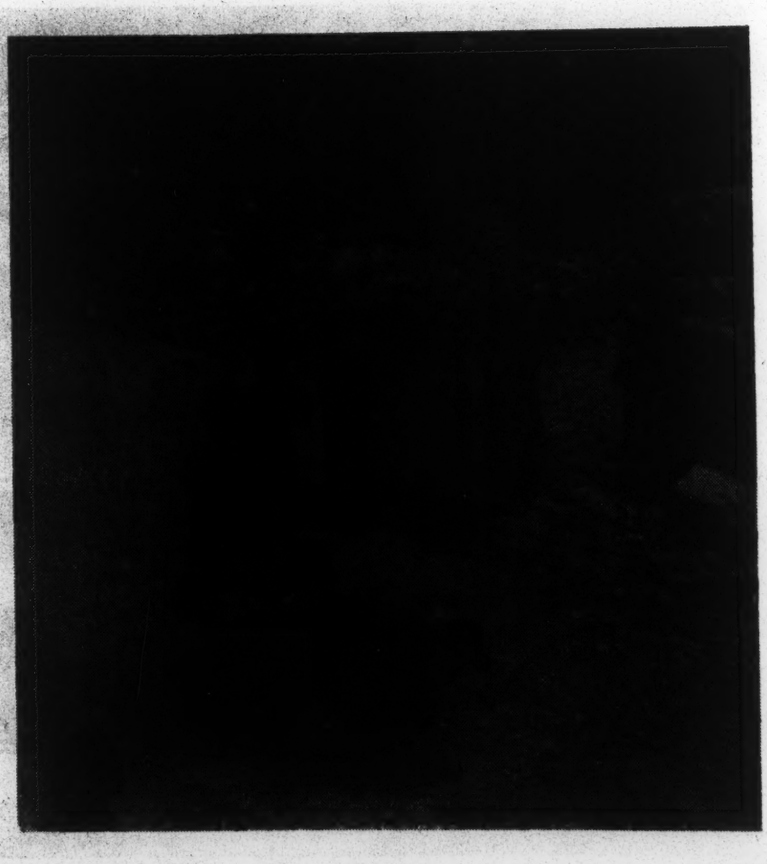
There seem to be two principal thoughts in the minds of the educated Arabs of Jerusalem. One is that they are going ahead and building up their city with beautiful buildings, homes, and schools, and two, that they want to educate their children. As in many small towns in our own country, the enterprising and talented young people are migrating from Jerusalem for work elsewhere, leaving only the few loyal, deep thinkers to build up the city itself. With a very short rainy season this past spring, the crops were almost a complete failure, and with the roads blocked from Lebanon, tourists and supplies have been scarce. I hope our friends over there will not be too much discouraged.

A LITTLE NOW about Bethel. I am writing this in a room filled with tables full of drawings, sherds, notebooks, reference books, etc., all about Bethel. But I shall leave the archaeological data for my husband and I shall describe Bethel, modern Beitin. Bethel is mentioned more times in the Bible than any other place with the exception of Jerusalem. Here was the sanctuary that rivaled King Solomon's Temple in Jerusalem. It became evil and was destroyed after two hundred years of heresy. Bethel was a larger city in the time of Christ than in Old Testament times and was the last city to be captured by Vespasian before he became Emperor of Rome. Today it is a quiet little village content with itself. Many of its sons have come to America, Mexico, and South America, and one *mukhtar*, the mayor, has a Mexican wife. Their son is now studying in the University of Mexico. Other former residents of Beitin come back for visits and will stay a while and

Above: Woman working at "dig" at Bethel

Below: Women at smaller spring at Bethel





Above: Women going to well at Bethel

Below: Native group at Bethel

Large spring, threshing floor, and orchards at Bethel

then go back to their homes in the United States. They will talk to you about places in America where they have been. It sometimes startles you. One native Arab called to me with a southern Alabama accent, as he sat smoking in the native coffee house.

The women of this town are beautiful, wear their native embroidered dresses and their coins on their headdresses, and you will see them carrying on their heads boards with loaves of bread rising, as they go to the community baker. I counted about 15 women waiting for their bread to be baked, the late ones bringing the flour and yeast and mixing it after they arrived at the bakery. Some brought their embroidery while they were waiting. I guess it takes the place of our morning coffee breaks and is a substitute for a town newspaper. The older children of this town go to the el-Bireh school (the place where Jesus was missed by his parents) and if you will listen to them they will read you the whole book in English. In 1954 many women worked on the "dig" because the *mukhtar* had more women relatives than men. This year the new *mukhtar* had plenty of men relatives.

Bethel has many fruit trees and grapes grow in abundance near there. The valley to the east has large olive groves as well as fig trees. There are also garden plots. Bethel was a walled city, but not set on a hilltop for defense. It has existed through the ages because of its excellent water supply. How the people earn a living, I don't know although I do know that many receive money from their relatives in other places. Now that the archaeologists have gone home, they will settle down to their quiet, native ways.

Along the roads out of Jerusalem there are many nice new suburban homes being built. Most of the families who occupy these homes are Mohammedans. But the little town of Ramallah just across the valley southwest of Bethel is mostly Christian due in large part to the work of the Friends' Church missionaries who have conducted a school there. This year Ramallah put on an agricultural fair and displayed the products from the government experimental areas as well as those of the ordinary farm-

Native house and yard at Bethel, with thorn bush drying for fuel on stone wall

er. It was well conducted and the fruits and vegetables would have been a credit to a fair in this country.

Dr. T. M. Taylor and those who worked with my husband flew from the Jerusalem airport to Beirut, but we took the longer way back again through Syria and Lebanon. It is a beautiful drive going west from Damascus toward Beirut. We stayed here a week waiting for our boat and visiting our friends and the American University of Beirut. This school has had an inestimable influence uopn the educational and religious atmosphere of the whole Near East. Situated on the beautiful Georgian Bay and its sweeping shore line, where many ancient archaeological sites abound, it could be a marvelous center for Near East archaeological work. With the intense nationalism of the Arab world at present, it is tragic that many who were leaning toward Christianity are forgetting their Christian training and along with nationalism are reverting to Mohammedanism. The French influence is very strong in Lebanon, but not along religious lines, for the French did not make much of an impression in that field. But the French social and food habits persist very strongly. Cigarettes and French wine are holding quite an attraction for those Mohammedans whose religion is in name only. In Damascus, which is strongly Mohammedan, they have copied the Christian Sabbath, and the Hamidieh *souk* is shut up tight on Friday.

Oil has built Beirut, and the slave-selling town of less than a hundred years ago is now a beautiful, modern city, realizing its heritage archaeologically in its well equipped museum and the advertising of the archaeological sites of Baalbek, Biblos, the Dog River Plaques, to mention just a few. The Presbyterian Church has a good-sized native congregation that holds its Arab service at 9:30 A.M. followed by the American one at 11 o'clock, also well attended.

As Christians I believe we can best serve the Near East by the type of people we send to these foreign countries. Since our missions are rapidly

being closed to us, we can still win converts by the lives we live over there. To me it is wonderful to see the Red Cross send our high school teen-agers abroad, because they are alert, kind, interested in these people and the records of their past history, and they treat them with respect. Educational college groups, religious tours, professors and scholars also have their influence for good. I hope the day will soon come when the bombastic tourist with his camera, his dollar, and his love of liquor will stay home and insult our native Americans, who at least understand him. It has been our experience that the oil companies and large business firms are doing a better job of screening the men and the families they send out to the foreign fields. This is the only way (in a small measure, to be sure) that we can rebuild a true friendship with the Arab world. Jesus' admonition to "love thy neighbor as thyself" is not always easy to do here at home, but it is much harder to follow in a foreign country. America's reputation is way down and it is our own fault. If we would each strive to win "a friend," we can accomplish much regardless of political policies. These Arab countries loved us once for our dollar; they can also love us for ourselves if we try. It is too big a job for the missionaries alone, it is a job for Christians at large.

There is much more I could say, and I hope that someday you can all visit these countries. But you can pray for our church leaders, our missionaries, the business people, who live over there. And remember also the natives who do not have all the facts about this troubled area and who lose their homes time and again because of misunderstandings and lack of information.

We sail from Beirut leaving its busy docks, pass the new shore-line buildings and hotels, many just being completed, scan the A.U.B. campus, and go out into the Mediterranean leaving the ancient marvels for future study and praying for peace in the reawakening, tense Near East.

Miss Josephine White, missionary to Pakistan, th the binocular microscope presented to her Boston Presbyterial.

Dressed in the native costume of Pakistan, s White spoke at the spring convention of ton Presbyterial last April and showed slide tures of life there. During a question and wer period it was learned that, as a laboray technician and teacher at Sialkot Hospital, needed a binocular microscope.

Investigation showed that the latest model uld cost $600. All societies of the Presbyal agreed to contribute. The Claflin Comy became interested and donated extras, luding an illuminator.

Two weeks before Miss White returned to istan, the microscope was brought to her ne in Vermont by representatives of the sbyterial. In addition, a sterilizer costing 00 was provided by the Presbyterial, writes . Harold O. Casperson of Rumford, Rhode nd.

United

P.W.O. of the former Presbyterian Church U. S. A.

Know Your Neighbor—The West Indies

ELSIE R. PENFIELD

OUR NEIGHBORS in the West Indies are our nearest "North American Neighbors." This year of mission study emphasis directs our thoughts to three Carribean islands (Cuba, Dominican Republic, Puerto Rico). Related to three different flags, they are bound together in Evangelical unity by Protestant Christian ideals. The Presbyterian Church has been working for 60 years through its Board of National Missions to take a spiritual, educational and medical message to these Latin American friends.

This work has had happy results because today the leadership is almost 100 per cent from the people themselves. The ecumenical spirit permeated our churches there almost from the beginning. For example, in the Dominican Republic there was the first merger of Christian missions of three major denominations, Presbyterian, Methodist and Evangelical United Brethren. For a number of years there has been an exchange of fraternal workers between Puerto Rico and Cuba. The Rev. Cecelio Anastia, a product of the missionary emphasis in Puerto Rico, has been an evangelistic leader in Cuba. He is also continually a welcome speaker in Mexico, Guatemala, Venezuela, and Colombia. Lucia and Pablo Guerra, educated in the mission schools and seminary of Cuba, are now the first foreign missionaries of the Cuban church to Venezuela.

Women of the church are aware of the statesmanlike evangelical leadership of Dr. Alfonso Rodriguez, president of Matanzas Seminary, to Cuba and Latin America. As an evangelical speaker extraordinary and past moderator of New Jersey Synod, he has also lifted men and women here in the United States to new spiritual goals.

It is significant in this particular year of study that Women's Organizations will dedicate their 1958 Opportunity gift for National Missions to the training of young people in Cuba. These future Christian leaders will witness in word and work throughout Latin America. Thus, through an established National Missions program we identify ourselves and future leaders of Cuba with the ecumenical movement.

The mission of the Church must assume the same responsibilities in all countries of the world. In the West Indies bleak living in country areas puts special strain on the rural church among our Spanish friends. At El Guacio in Puerto Rico a farm-loan cooperative and experimental farm have been developed. There is a mission to cities familiar in all respects to our mission to the inner city, U.S.A. Communities are expanding; new areas of Christian potential are developing. New churches and trained leaders are needed.

Such trained Christian leaders are vital anywhere but particularly so in an area such as the West Indies where new Christians, expressing the zeal and faith of the younger churches, are forming each day into worshipping groups. Make a special effort during this year to learn to know your nearest neighbor, the West Indies.

The Rev. Donald D. Dod of El Guacio explains new agricultural methods to a farmer

Serve

W.G.M.S. of the former United Presbyterian Church

The Ethiopia Challenge

NORMA H. KNIERIEMEN

THE *Ethiopia Challenge* is the name of a timely periodical published in the capital city, Addis Ababa. Each month it takes a different phase of life in this country of the Queen of Sheba and tells of its past history, present accomplishments, and hopes for the future. Let me try to interpret the Ethiopia challenge as it is seen through the work of our mission schools, hospital, clinics, and churches. For Ethiopia is "stretching forth her hand unto God."

The American Mission opened work in Ethiopia in 1920 when Dr. Thomas Lambie crossed over from South Sudan where work had previously been established. Through his labors and those of other pioneers, great progress was made in opening western and southwestern Ethiopia to the Gospel.

As the Galla tribe who had formerly worshiped rivers, trees, stones, and mountains came to know God through his Son, Jesus Christ, native churches were formed. Today, within a 50 mile radius of the Sayo area, there are approximately 18 churches shepherded by Ethiopian pastors, who were ordained several years after the Italian occupation ended in 1941. Although they had had little or no formal education, they received some concentrated Bible training from the missionaries and the Holy Spirit has continued to teach them.

This fall we hope to see the long awaited Christian Training Institute opened in Sayo. It will be our first step in training young men and women with at least six years of elementary school to be teachers and evangelists.

At present we have five stations in Ethiopia, each with a clinic, a school, and a church. The Annie Campbell George Memorial, one of the few girls' schools in the capital, provides for about 80 boarders and over 100 day students. Miss Ruth Nichol has built the school to such a high scholastic and spiritual level that government officials often send their girls to her.

Our Jean Orr Memorial Hospital in Sayo, 500 miles to the west, has operated since the beginning of our work. Through the years young men have been given a minimum of training so that they could assist the doctor and nurses in the hospital or in one of the outlying clinics. We hope that a permanent training school may be established.

Our five stations are so situated that the Gospel is carried to people who are from all of the three major religions in Ethiopia —Coptic Christian, Muslim, and pagan. The words Paul wrote to the Romans are still appropriate today. The Coptic Christians have a zeal for God, but it is not enlightened; the Muslims refuse to confess with their mouths and believe in their hearts that Jesus is Lord, even the *Son* of God; the pagans cannot believe in him of whom they have never heard.

The challenge of Ethiopia to our new Church is to meet the needs of these people through the message of Jesus Christ.

(*Miss Knieriemen has been a nurse in Ethiopia since* 1953.)

Paul Gutuma is a hospital dresser in Ethiopia. He is shown here with his wife and family

THEME FOR THE YEAR:

The Changeless Christ for a Changing World

Worship Service for December
"I Am The Son Of God"

MRS. ALMA ROSS, Spokane, Washington

Scripture: John 10:36-38; Luke 2:8-20; Mark 1:9-11

Suggested Hymns: "While Shepherds Watched Their Flocks"; "Son of Man Thou Makest Known."

Shadows run south and north,
The sun has fled;
The winter winds are wroth,
The flowers are dead.

Early the night comes down
And lingers late;
The day wears winter's frown,
December's fate.

But look! There is a light,
The heavens sing;
Out of the deepest night
Is born the King.

Roland Ashbrook

We stand in awe before the wonder of the Incarnation. How could it be that God, the Infinite Spirit, took upon Himself the substance of man and dwelt among us?

Nearly eight hundred years before the birth of Christ, Isaiah prophesied to King Ahaz of the birth of the Messiah, "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel." In Jesus of Nazareth, God made Himself one of us.

The people living in Bethlehem did not know the angels were watching over the city that night, and so God's greatest gift to men came, and they did not receive it as a gift because they did not believe a Savior would come of such humble parentage. The shepherds believed as they heard the angels sing, and were filled with fear, for they did not know why God should reveal such wonders to them. But the angel said, "Fear not, for behold I bring you good tidings of great joy." What a wonderful message! They then hurried to see the new-born King.

When Jesus was forty days old, his parents took Him to the temple with them to give an offering, which was the custom. Simeon had served as a priest in the temple until that time, and he was an old man. He said: "Now may God let me depart in peace, because I have seen with my eyes the salvation which he has sent."

Another testimony to Jesus' sonship was His baptism by John, in the river Jordan, when a voice from heaven said, "This is my beloved son, in whom I am well pleased."

After Jesus began His ministry, He returned to Nazareth and entered into the synagogue where learned men and priests were reading and expounding the Old Testament prophecy. The Jews, wishing to test Jesus, asked Him to read from Isaiah's prophecy. He read, "The Spirit of the Lord is upon me, because He has anointed me to preach the gospel to the poor; He has sent me to heal the brokenhearted, to preach deliverance to the captives and recovering of sight to the blind; to set at liberty those that are bruised; to preach the acceptable year of the Lord." This was the Son of God reading. He lived this prophecy. Tested and tried at all times, until cruel hands nailed Him to the cross, He died to save us.

This is a changeless message in a changing world. He has no hands but our hands to do His work today, and tomorrow. "Possessors of Tomorrow"

(*Continued on Page* 900)

NAME OF NEW MAGAZINE ANNOUNCED

NEW YORK—Announcement has been made that the name of the new United Presbyterian Women's magazine is to be *Concern.*

The new magazine, voice of, by and for United Presbyterian women, will cover matters of interest and importance to the church in all areas of its work. It will be indispensable, not only to leaders in women's work for the valuable program material included, but will be essential reading for all loyal, informed United Presbyterian women. New size, new format and greater use of photographs and drawings will be pleasing features.

Consideration of the new name has been underway some months. Suggestions were called for from women all over the country and scores responded with ideas for the magazine's name. More than 100 names were investigated and discussed. Finally, members of the magazine board decided that *Concern* best expressed the purpose and function of the new magazine.

Concern's editorial staff will occupy the offices formerly used by *Outreach* at 156 Fifth Avenue, Offices 634-36, New York 10, N.Y., plus additional space on an upper floor for subscription fulfillment workers. This will enable editors to work in close contact with staff of the Women's Work Cabinet, and will make them easily available to visitors to headquarters.

Everywhere—east and west, north and south—loyal women of the Church are working hard in support of their new publication, as the first historic issue is being prepared for the press. *Concern* will honor all unfulfilled subscriptions to its predecessors but Literature Secretaries are concentrating on obtaining *new* subscriptions, determined that every United Presbyterian woman shall have an opportunity to read their new official organ.

Mrs. Harry Pedicord, chairman of the Presbyterian Women's Literature Room in Pittsburgh, Pa., and Mrs. James Fawcett, manager, have started the ball rolling in the Pittsburgh Presbyterial Society by writing a delightful letter to the leaders of their 155 local societies.

"Prescribe *Concern* as a *must* for every woman in every society," they urge. Let every Pittsburgh Presbyterial member be a 'charter member.'

"Describe to *all,* prescribe for *all,* and *all* subscribe!"

Mrs. Theodore Rosenkrans of Pawpaw, Ill., (Ottawa Presbyterial) wrote that her present subscription does not expire until 1963, but she wants to be a Founder Fellow of *Concern,* and will send her check for $5, thus carrying her subscription to 1967!

Members of the Board of *Concern* are: Mrs. Fred J. Church, (Natick, Mass.) chairman; Mrs. Stuart Taylor, (Ocean City, N.J.); Mrs. A. Herbert De Long, (Glens Falls, N.Y.); Mrs. Wallace G. McGeoch, (Leechburg, Pa.); Mrs. Charles L. Hussey, (Drexel Hill, Pa.); Mrs. John M. Irvine, (Wexford, Pa.); Mrs. J. C. Piper, (Parsons, Kan.); Mrs. Edwin B. Hurrell, (Pittsburgh, Pa.); and Miss Elsie Penfield, Miss Mildred Roe, and Miss Evlyn Fulton, of the Women's Work Cabinet.

COMING IN DECEMBER—HISTORIC FINAL ISSUE

Renewals to MISSIONARY HORIZONS are pouring in, almost swamping our treasurer, Mrs. Ralph H. Arnold, and our mailing list secretary, Miss Dorothy Veneziano. We hope to be able to turn over our mailing list practically intact to the new magazine which starts in January. We are glad that our readers are loyally continuing their subscriptions and taking advantage of the low rates offered.

Subscriptions or renewals sent to Mrs. Ralph H. Arnold, 730 Kelly Avenue, Pittsburgh 21, Pa., will be accepted until the end of December 1958. Please continue to make checks payable to MISSIONARY HORIZONS or to Mrs. Ralph H. Arnold, Treasurer.

If you want your subscription to count toward your presbyterial quota, send a copy of your order to your presbyterial Literature Secretary—it must extend beyond 1959 to qualify. If 10 one-year subscriptions, whether new or renewal, are received at one time, the rate is $1.35 each.

The office of the Board of Directors of the Women's General Missionary Society at 209 Ninth Street, Pittsburgh 22, Pa., continues to be open to receive and distribute contributions. Make checks payable to the Women's General Missionary Society.

WORSHIP SERVICE FOR DECEMBER

(*Continued from Page* 898)

was the motto used on our Diamond Anniversary program at the WGMS Convention. There are many opportunities and privileges challenging us as United Presbyterian women of the U.S.A. to go forward in unity into the new year, and as long as we are permitted to be His co-workers. The world is hungry for the Gospel. Are we ready and willing to do His will?

PRAYER

Our Father: In the newness of the year
Filled with expectations and with fears,
May we come with confidence in Thee,
Who knoweth fully all we do not see;
Who hast in love our future planned,
Each footstep traced by Thine own hand.
Thou art sufficient, Lord, for every need,
To be our guide, each day to lead.
With confidence we place our hand in Thine
Saying, "Thy will be done, not mine."
Thus we will possess the new-born year,
Live His message, bring words of cheer
To others in darkness who know not His word
That He is Savior of all, our King, and our Lord.

Amen.

Mrs. Alma Ross

REPORT OF

Women's Advisory Committee

Approved by 170th General Assembly

(*Continued from October Issue*)

III. DISPOSITION OF THE ASSETS OF THE WOMEN'S GENERAL MISSIONARY SOCIETY

The disposition of the assets of the Women's General Missionary Society will be made in accordance with the following designations, which disposition has been examined by the Legal Committee of the Special Committee on Consolidations and judged legally proper:

a. That Annuity, Endowed, Temporary, and Designated Funds held by the Women's General Missionary Society be distributed, between June 1, 1958, and January 31, 1959, to the Board of American Missions, the Board of Foreign Missions, and the Board of Christian Education of the United Presbyterian Church of North America, or to their successors in the United Presbyterian Church in the United States of America, if they have been constituted by that time, and to the national women's organization of the United Presbyterian Church in the United States of America (whatever it may be called), as follows:

(1) That Annuity Funds be transferred to the Board of American Missions and the Board of Foreign Missions, according to the designations of the donors, on condition that these two Boards assume the obligation for annuity payments to the donors according to the terms of the annuity agreements. Undesignated annuities shall be divided equally between these two Boards.

(Foreign	$108,883.33
(American	51,716.67
(Pension	10,000.00
(Undesignated	114,900.00
(Total as of January 31, 1958	$285,500.00)

(2) That Memorial and Endowment Funds be distributed to the Board of American Missions and the Board of Foreign Missions as designated by the donors of the funds, with the exception of endowments amounting to approximately $57,580, distribution of which shall be recommended later by the Women's Advisory Committee.

(Foreign	$175,364
(American	13,954
(Total as of January 31, 1958	$246,898)

(3) That $70,000 from Senior and Junior Life Membership and Life Directorship Funds be given to Pittsburgh-Xenia Seminary to be used as the Seminary sees fit, and the remaining balances be distributed equally to the Board of American Missions and the Board of Foreign Missions to be used for non-recurring expenses.

(Total as of January 31, 1958	$220,537)

(4) That the Foreign Missions Reserve Fund be transferred to the Board of Foreign Missions.

(Total as of January 31, 1958 ..... $126,830)

(5) That bonds and mortgages for Parsonage Fund loans be assigned to the Board of American Missions, the principal as it is repaid to be used however that Board sees fit. Any Parsonage Funds uninvested in loans shall be transferred to the Board of American Missions.

(Total of Parsonage Revolving Fund ..... $252,545.18)

(6) That ..... from Undistributed Income be given to United Presbyterian Women, and $50,000 be given to the Board of Christian Education, the remaining balance to be divided equally between the Board of American Missions and the Board of Foreign Missions. That a sum of approximately $10,000 be withheld from this distribution for expenses connected with closing the office of the Women's General Missionary Society, until all foreseeable obligations of the Women's General Missionary Society are paid.

(Total as of January 31, 1958 ..... $153,652.50)

(Total of designated funds in 1 through 6:
(Foreign $414,777
(American ..... 323,815)

In consideration of the above disposition (1-6), it is understood that the Board of American Missions and the Board of Foreign Missions be asked to accept approximately $489,355.00 in mortgages and $1,059,806.00 in stocks and bonds in kind as part of the above distribution.

b. That in the use of funds within the new boards of the Church that a portion of the above amounts be designated by the boards to be added to the Sage Funds of the Board of National Missions and the Commission on Ecumenical Mission and Relations.

c. That cash balances in operating funds as of January 31, 1959, be distributed to the Board of American Missions, the Board of Foreign Missions, and the Board of Christian Education of the United Presbyterian Church of North America, or to their successors in the United Presbyterian Church in the United States of America, if they have been constituted by that time, on the following percentage basis: Board of American Missions—35%; Board of Foreign Missions—63%; Board of Christian Education—2%. This is approximately the proportion in which these Boards share in the 1957 operating budget of the Women's General Missionary Society.

d. That all deeds to properties in the United States held in the name of the Women's General Missionary Society be delivered to the Board of American Missions of the United Presbyterian Church of North America or its successor in the United Presbyterian Church in the United States of America, and all deeds to properties overseas held in the name of the Women's General Missionary Society be delivered to the Board of Foreign Missions of the United Presbyterian Church of North America or its successor in the United Presbyterian Church in the United States of America, with full authority to sell, assign, or convey the same.

e. That the Board of Directors of the Women's General Missionary Society continue after May 28, 1958, as a receiving and disbursing agency but initiate no new work.

f. That the Women's General Missionary Society be continued in existence until its dissolution is authorized by the General Assembly.

NOTE: All figures shown are based on the audit of March 15, 1958.

g. That the proposed disposition of endowment funds amounting to approximately $57,580.00 referred to in section a (2) line 4 of section III concerning the financial statement of the Women's General Missionary Society assets be as follows:

1. The Editors' Memorial Fund ($10,769.35) be transferred to one of the three program agencies for investment, income to be used for cuts and pictures in the new women's magazine.

2. The Elizabeth McCarthy Endowment for Thank Offering ($30) and the Mary Clokey Porter Fund for Thank Offering ($8,000) be divided equally between the Boards of American and Foreign Missions.

3. The Junior Magazine Endowment Fund ($36,500) and the Mrs. N. Wylie Stevenson Fund ($1,000). Money designated for the Junior Magazine Endowment Fund by the Board of Directors ($25,000) be given outright to the two new magazines—$15,000 to the children's missionary magazine and $10,000 to the women's magazine; the balance in this fund and the Stevenson fund be divided equally between the Boards of American and Foreign Missions as endowment funds for the children's magazine.

4. Miss Evlyn W. Fulton be empowered to consult with societies and presbyterials that are recipients of interest from certain other small endowment funds totalling $3,015.16 and seek to arrive at a future arrangement that will be satisfactory to them and to the Boards of Foreign and American Missions.

Mrs. E. Lansing Bennett
Mrs. Walter R. Clyde
Mrs. Maude Pino
Mrs. James W. Wiltsie
Mrs. H. Howard Black,
Chairman

Mrs. George W. Hutton
Mrs. William C. Latta
Mrs. Russell K. Montgomery
Mrs. James T. Vorhis
Mrs. Thomas H. Newcomb,
Vice Chairman

The auditor's balance sheet as of Jan. 31, 1958, listed the total assets of the Women's General Missionary Society at $2,051,874.81. These assets are now in process of being transferred in accordance with the foregoing recommendations. This figure does not include properties (land, buildings, and equipment) used for mission work in this country and overseas. If giving continues as expected through 1958, approximately $700,000 more will be available for distribution.

WORLD PRESBYTERIAN ALLIANCE MEETS IN BRAZIL

MARCEL PRADERVAND

The World Alliance of Reformed Churches holding the Presbyterian Order will hold its 18th General Council on the campus of the Presbyterian Theological Seminary, Campinas, State of Sao Paulo, Brazil, from July 27 to Aug. 6, 1959. The theme of the Council will be: THE SERVANT-LORD AND HIS SERVANT PEOPLE.

Why this theme? In the terms of the guide issued for study groups: "The Alliance has chosen the Biblical idea of the Servant of God as a description of Christ and his People which is especially appropriate for the witness we want to bear among our fellow-Christians and in the world today. The Theme implies that God's power is found only in that which refuses to claim power and preeminence for itself. God's power is to be found in that which by its 'service' points to God's act in His Servant Jesus Christ in the history of His Servant People."

There will be four subsections: the first will deal with the Service of Theology—"The Gospel of Christ and the Church's Witness"; the second with the Service of the Church—"The Ministry of Christ and the Ordering of the Church"; the third with the Service of the Christian—"The Mission of Christ and the Life of Obedience"; and the fourth with the Service of the State—"The Lordship of Christ and His Purpose for History." A study guide will be available in large quantities and it is hoped that women's organizations will study it carefully within the coming winter.

There are still many church people who know little or nothing about the Alliance of Reformed Churches, although it is the oldest of the world confessional organizations. It was founded in London, in 1875, and the first General Council was held in 1877. Until 1948 the headquarters of the Alliance were in Great Britain, but the 16th General Council, held in August 1948, just prior to the First Assembly of the World Council of Churches, decided to move the headquarters to Geneva. Since then the offices of the Alliance have been at 17 Route de Malagnou, the same address as the World Council of Churches.

Seventy Churches, representing most of the 45 million Christians of the Reformed and Presbyterian family, belong to the Alliance, and are thus committed to its aims of "deepening the fellowship existing between the constituent Churches" and "helping them fulfill their own responsibilities in the service of Christ."

Women take an increasingly prominent place in the life of the Alliance. The last General Council, held at Princeton, in 1954, made it possible for women to be full delegates at future Alliance Councils. Three women now sit on the Executive Committee. More important still was the decision to create a Department of Women's Work whose function is to study ways in which women may more effectively serve their Church, and to foster a closer fellowship among women in the Reformed Churches of the world. This Department will meet in Campinas at the same time as the 18th General Council. Most member Churches are represented in the Department, and it is hoped that many of these representatives will be able to travel to Brazil.

(*Continued on Page* 920)

NEWS FROM AFAR

Egypt

MRS. W. J. SKELLIE, Associate Editor, Assiut

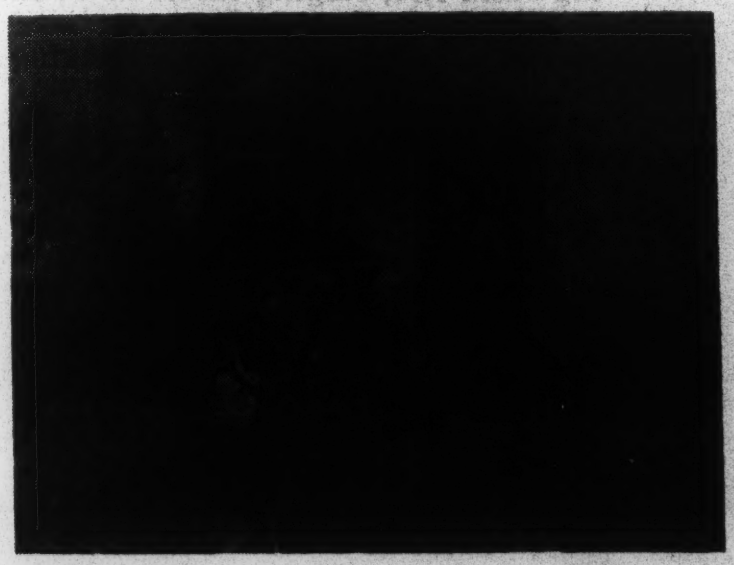
OUR CHRISTMAS SERVICE IN BENHA

It is always a real joy to prepare and present a Christmas pageant for the December meeting of our women's group and for the community. We can always be sure of a crowd. Last year's crowd surpassed all previous crowds. The church was full to overflowing at an early hour and we had to rent chairs. This is easily done as many programs are held in tents and one can rent chairs and tents. We are fortunate to have at this season of the year pepper trees with red berries that serve well in the place of holly. We banked the pulpit with long branches of the green with the red berries and also hung wreaths with red bows in the tall windows.

We used last year a lovely pageant, *The Adoration of the Kings and Shepherds* by Mildred Emily Cooke—Pilgrim Press. This pageant was sent to me by my musical sister, Joy, who said that she had used it in California churches. I am wondering if Sacramento and Marysville would have recognized it as the same! It is no small task as I must be organist, arrange the costumes, set the stage, and even keep order. I added one thing more by arranging to play some of "The Messiah" records through the radio via a pick-up head. My cook helped at this post but I had to give him attention. As we played the last record that we had planned to use, a man pushed his chair into the wires and blew out a fuse. My big concern was that using so many candles might cause trouble, but all went well.

This pageant is one given in pantomime with the use of many of the well known carols bringing the message. We now have most of them in Arabic translation. The women and teachers helped out in the choir to free the girls to be characters in the pageant. The service opened with the lovely record of "The Pastoral Symphony." Two sweet young girls dressed in long white robes, as angels, came down the side aisles and lighted the tapers in the windows. The lovely wreaths high up came into full view. The lights in the sanctuary then were turned off. As the symphony ended, the pastor went into the pulpit attended by the two angels to light his way and the Bible as he read the Christmas story. He then gave a short Christmas message. As the pastor talked, the manger group formed on his right and the light came on in the manger, lighting up the faces of Mary, Joseph, and two very small angels. As the choir sang "O Come, All Ye Faithful" and "O Little Town of Bethlehem," eight more angels in lovely new robes and carrying tapers moved down the

Girls at Benha in Christmas pageant



aisles to the manger and took their places beside the manger group. When all had arrived we played the "Hallelujah Chorus." It was really a thrilling experience for us all.

"While Shepherds Watched Their Flocks by Night," sung by the choir, prompted the angel to bring the shepherds to the manger. As they knelt, a tiny five-year-old shepherd presented his lamb and the two tiny angels at the manger sang "Silent Night, Holy Night." When the Wise Men appeared at the church door, three angels left their places and came down the aisle to meet them. As they conducted the royal guests to the birthplace of the King of Kings, one of our young men sang "We Three Kings of Orient Are." Reverently the Wise Men came with their pages and, bowing, presented their gifts of adoration. At this point the pastor arose again to call the attention of all to these gifts of adoration and asked those who had a gift to bring to come forward. It was fine to see many leave their places in the crowded church and put their offering on the plates held by the two angels. They in turn presented the offering at the manger. We all joined in singing "Praise God from Whom All Blessings Flow (in translation). After the benediction all joined in the recessional hymn, "Joy to the World, the Lord Is Come." We all had new joy in our hearts and a prayer saying "Glory be to God in the Highest and may there come on earth His Peace and good will to all men."

Lois Kingan

Pakistan and India

MRS. CHARLES A. STEWART, Associate Editor
Gujranwala, Pakistan

HOW WE SPENT CHRISTMAS IN BADOMALI

Christmas is a time when people are happy, whether they be rich or poor. The joy of Christmas is the same for people everywhere.

Last year our Christmas started on Dec. 18 when our 10 pastors came in. After a good dinner of fish curry, rice, etc., we gathered round our living room fire, singing carols in Urdu and a few Psalms, and sat up until about 1:30 eating nuts, drinking tea, and having a good time. It was a lovely time to be united in the spirit of Christmas, our Savior's birthday.

Next morning all our teachers joined us for a *jalsa.* It started off with a worship service led by Nazir, basing his message on John 1:45. Following this, money gifts were given to all, these having been sent by dear missionary friends who had either gone on furlough or retired, Dr. and Mrs. E. V. Clements, Lois Boyd, and Laura MacLachlan. My heart was full of praise and gratitude for these fine, beloved friends, who are with us in spirit. You should have been here to see the expressions of joy and gratitude on the faces of the people. How could this extra Christmas money be spent? Perhaps giving a wife a new suit of clothes; or a new head scarf for each of the six girls in the family; a nice chicken curry family dinner at Christmas; or maybe paying off school fees for the daughter in boarding school. One could sense all these thoughts going through the minds of many of them. Prayers of thanksgiving were offered.

Besides the money gifts, the pastors each got a book, *The Miracles of Jesus.* Each teacher got a book, *The Mirror of the Heart.* After the service all gathered for a good Pakistani dinner of rice cooked with meat, meat and potato curry, sweet rice, and oranges. It truly made one happy to see so many others happy.

Around Christmas it is our custom to go to *jalsas* in different villages. A congregation is sometimes made

(*Continued on Inside Back Cover*)

FROM A DOCTOR'S DIARY

ALBERT G. ROODE, Pibor Post, Sudan

THE YEAR 1957 slipped by quickly and quietly and as I look back it seems that not much of interest has happened. We have had our daily work in the hospital treating the sick, doing the necessary operations and such routine chores. Rev. Robert Swart has been busy with his evangelistic work and I have gone with him on treks giving out medicine while he preaches the Word of Life. And Rev. Paul Hostetter has been busy getting the grammar and the language of the Murle down in a scientific manner so that we all can learn it better and so he can start translating the Bible into Murle. That will be a happy day for all of us.

As I leaf through my diary to try to find some things to write about for MISSIONARY HORIZONS, I thought I might jot down in brief some of the interesting things that happen to a missionary. This shows that, especially in the southern Sudan, a missionary has many things to do that may not seem like direct missionary work but they form part of the pattern of life here in the South and are just some of the problems that we face and must do something about.

January

FISHHOOK IN TONGUE

The year was ushered in at the hospital by the arrival of a nine-year-old Murle boy with a large fishhook caught in his tongue. If he had been a fish he would have been one that would not have gotten away for the hook was almost all the way through his tongue. How did he get it there? He had been tying a string to the fishhook and since he had only two hands he held the hook in his mouth as he tied the string to the shank. A couple of children came running past and tripped over the other end of his string and effectively caught a Murle boy by the tongue on his own fishhook. It really is very simple to get a fishhook out—a little novocaine where the hook went in, the barb is pushed all the way through the tongue, a pair of electrician's wire cutters snips off the entire point and the rest of the hook is pulled out the way it went in. The boy was really happy for he had visions of his tongue being cut by a huge spear with no anesthesia —instead he had no pain at all and went home cured.

ARMY ANTS

Last night we were invaded by army ants. These are huge ants that travel from place to place in long columns just like an army of soldiers. At night they spread out over a huge area and catch any living thing they can. They could kill an elephant if the elephant were tied down or trapped so he could not escape. Then when daylight comes they re-form in a column and return to their nesting place. Before the advent of gammexane (a powder like DDT) we had to evacuate our house when the army ants arrived for they crawled over the walls, into the beds, on the ceiling, and everywhere, eating lizards, cockroaches, bats, scorpions, or any living thing unable to escape. We spread gammexane around our beds and went back to sleep. Gammexane has a pungent odor that drives the ants away. But the next morning we found that John's pet garter snake was nothing but a skeleton—the ants had gotten into its cage and eaten the poor snake all except the bones.

Had an old woman come in to the hospital with a fractured hip. She rode 30 miles on the top of a loaded truck with no splint at all. She had been sitting in the village for a week and decided to come to see me at the hospital. We put on a traction splint in preparation for putting on a plaster cast but she kept taking off the

traction and finally refused to allow a cast. She really needed a pin put into her hip, but she sat in one of the *tukls* for eight weeks while the hip healed. One day when I visited the clinic patients she was gone—she had gotten up and walked home.

Rev. Bill Anderson arrived at Pibor from Mundri. He is driving an old jeep. He stayed overnight and then started for Akobo the next morning early. At noon he came walking in to the mission — his truck had broken down a few miles outside of Pibor and he had to walk back for help. Bob Swart went out and towed the jeep back to the mission. Examination showed that the fan, which was connected to the crankshaft, had sheared off and the only way to repair it would be to put in an entire new crankshaft. The next day Rev. Robert Swart towed Bill Anderson's jeep all the way to Akobo, 80 miles away, and there Bill Anderson had his jeep put on a steamer and taken to Malakal.

This morning there was a long column of army ants outside our house marching back to their home. I lit up my blowtorch and killed a million or two in no time at all. By using the blowtorch on the marching column I am able to keep down the number of army ants, which would soon overrun our place. When they march in a column they will not get out of that column unless disturbed and the fire kills them before they realize what is happening.

We see that one of the walls of our house is beginning to fall out. Due to the dryness of the soil the foundation is sinking some and the wall leaning out. Went up to the town of Pibor and hired an Arab mason to put up a flying buttress of stone and cement against the leaning wall. Should do the same on the other side of that same room but we have run out of cement and will have to wait until we get some.

Bees

Today we had a swarm of bees trying to get inside our water tank tower. It is a tower only six feet tall and on top of that we have a 50-gallon drum which supplies the water for our kitchen. But the tower is right beside our back door and it is impossible to get in and out of the house without getting stung. Put on my long pants, long-sleeved jacket, gloves, and a bee veil and sprayed the bees liberally with gammexane. They really got mad then and everyone was confined to the house for several hours until the gammexane had done its work and we had a pile of dead bees around the water tower.

About three weeks ago we had a very sick Murle come walking in from his village about six miles away. I should say that he came staggering in for he could barely stand and had the utmost difficulty in placing one leg ahead of the other. At first I thought he was a spastic but upon examining him discovered that he was severely ill with meningitis. His brother was with him and was supposed to take care of him but his care consisted of locking the sick boy inside the *tukl* and leaving him there. We filled him full of penicillin and after three days of being unconscious he began to recover and I was so proud that he had come to the hospital soon enough. Then I noticed that he began to get weaker and weaker. His brother was supposed to bring him food daily from his village. Then I discovered that this lazy brother would go home to get some food, would eat all of it, and never bring the brother any food. To my chagrin I learned that we had saved him from dying of meningitis but he was now dying of starvation. We soon corrected that and he began to gain strength and weight. Today I took him home in the truck.

February

Fishing

We are short of meat in the house and since there are no butcher shops just around the corner we decided to go hunting. Bob Swart and I (and of course all the children) rode down to

the Kongkong River which is 10 miles away. If we did not see any animals on the way, we hoped to get a couple of geese at the Kongkong. When we arrived there we found that the bridge over the Kongkong had about three inches of water flowing across the floor of it. During the height of the rainy season this bridge is about three or four feet under water. There was quite a run of fish and the Murles stood on the bridge in that three inches of water. When a fish swam across the bridge a man would hit it with a club. Some of the Murles had 200 or 300 fish on a string. John got the urge to fish and in five minutes he had clubbed a couple of dozen fish; then Philip tried his hand at clubbing fish and he soon had a string of five. The other children had to have a try at it and each one got some fish. This is the first time I ever heard of anyone catching fish by hitting them over the head with a stick! This is a land of contrasts—you have either too much or none at all.

Witch Doctor

This afternoon as I made my ward rounds (going from one *tukl* to the other to see the sick people there), I discovered one of our local witch doctors with one of my patients. This isn't so bad, for they frequently come to see some of their own patients who have come to me for treatment. But this one was in the process of sacrificing a goat right inside the *tukl*. This made me angry so I grabbed the dead goat by the tail and dragged it to the hospital and locked it up inside. Then Bob Swart and I talked to the family about the difference between trusting God and sacrificing goats to the gods. Bob did a good job of telling them about Christ and their need for a changed life. After it was all over the family came meekly begging to have the goat back for they had paid 60 piasters for the goat and that is a lot of money for a Murle. Since they could not sacrifice it in the house of the sick man they wanted to eat it. I felt the meat would do the sick man much more good than if he gave it to the witch doctor(who by this time had gone home) so we gave the goat back to the sick man.

Bob Swart and I went on trek to the village of Nacor, the leper woman who is a Christian. She has huge ulcers on the soles of her feet which never completely heal. She lives about 20 miles down the road and we went out to her village—Bob to give her some encouragement and teaching, and I to take medicine to her and other sick people. She lives across the river from the road so we had to wade across the river which is waist deep. This was not so bad at mid-day but when we returned at 9:00 P.M. it was mighty chilly wading in that cold water. Bob had his kerosene slide projector along and showed slides after dark. In the afternoon Lado, the Murle evangelist, gave a flannelgraph talk. Philip and John Roode were along so we camped out that night along the river bank. It surely gets chilly at nights sleeping out in the open.

The people in Nacor's village told us that farther down the road on the Tongtongchidderongtong River there were many sick people, so we decided to go there to see the sick ones. Don't let that long name floor you. It really is easy to pronounce if you take it apart syllable by syllable. Our children just love to say it and keep repeating it at every opportunity. Tong-tong-chid-der-rong-tong. Actually there is only one *tong* in the name but they add a second because it sounds so nice. When we got there, which was another 20 miles farther down the road, we found no people at all. They had all migrated to the next dry season camp and we never did see them. But it was a pleasant journey for we saw hundreds of white-eared cob, large herds of tiang, many giraffe, and some roan antelope. The boys swear they saw a lion or a leopard dash across the road but I never did see it. We shot a couple of cob so that we would have some meat to take home. Got home that night after dark.

Picnic

Philip wanted to go to the Pibor mountain for a picnic on his birthday. We use the word "mountain" with a certain amount of reservation for this mountain is only 400 feet high. But since it stands all alone in the middle of a vast plain with its nearest relative about 100 miles away, it looks mighty large. It is a solid piece of stone covering an area of about 20 acres. It is easy to climb and it is always exciting to go there for a picnic. We climbed all over the mountain, saw a few monkeys running around the inaccessible places, and some of the children got stung with some bees. John saw some guinea fowl and came running for the shotgun. He got two of them and so went home from the picnic with food for tomorrow.

Mr. and Mrs. Milton Thompson and Rev. Lowrie Anderson came to Pibor by way of Bor, going to Akobo for a business meeting. They spent the night at our place and in the morning Milton picked up a jerry tin and began to fill up the tank of his car in preparation for leaving for Akobo, only to discover that he had picked up a jerry tin of water. Had to drain the tank and clean out the carburetor before leaving for Akobo and once on the road we had to stop to get water out of the carburetor.

We are at Akobo having our meeting of the Personnel and Planning Committee. The temperature at night has gone down to a record low of 56 degrees. The people with their single cloth have little protection from the cold. After the meetings were over we started back to Pibor taking with us a young bull that Charles Jordan gave us for our Pibor herd. One never knows what sort of traveling companion he may have in Sudan.

When Peter was going to school at Bingham Academy in Addis Ababa he found a stray puppy that came to the school. He wanted to bring the pup to Pibor but he had to depart before the dog had received its two anti-rabies vaccinations so a few weeks later the Swart family, who were vacationing in Addis, brought this puppy along with them and their children to Pibor by plane. Frisky is a good example of a dog who barks to keep up his courage. Last night John took one of our tanned gazelle hides and draped it over his head and went crawling through the grass toward Frisky. Frisky gave about two barks, then put his tail between his legs, and came yelping into the house. John and Philip laughed so hard they literally rolled on the ground.

The French ambassador to Sudan is visiting in Pibor and going to Boma. He stopped at our place for a visit and for tea. Fortunately he speaks good English so we had no difficulty.

March

Lion

We have been to our Association Meeting (the annual business meeting of the Mission) and have quite a load of things and people to take back with us. The jeep ¾-ton truck is piled high with groceries, bed rolls, suitcases, and 14 people. It is a wonder the springs hold up. The Paul Hostetter family is now coming to Pibor for the first time. We arrived at Akobo about 9:00 P.M. and since the Pibor folks were all anxious to get home we decided to push on even though it was late. But first we stopped to have some supper. We started for Pibor at 10:30 P.M. with the folks on top of the load well covered with blankets for it gets mighty cold at night on an open truck going at about 40 m.p.h. About 30 miles out of Akobo as we were going through the nice sandy stretch of the forest Bob Swart was traveling at about 50 m.p.h. when we saw something in the road ahead. Before we realized it we were bearing down on a huge lion resting in the middle of the road. Lions are haughty creatures and don't like to be rushed. They usually saunter off the road and into the bush, but this one suddenly realized that something huge with big bright eyes was bearing down on him at a great rate.

Bob must have been half asleep driving for he never slackened speed until it looked as though he was going to run over the lion. The lion suddenly lost his dignity and bolted off into the darkness and we never had a chance to get a shot at him.

Bob Swart learned today that the five-year-old son of our cattle foreman was ill and had been taken by his mother to the witch doctor in a nearby village. Bob went to see the boy and realized that he was desperately ill so he persuaded the father to bring the boy to the hospital. The mother was afraid of incurring the wrath of the witch doctor but with Bob and the father against her she could not do much. I found the boy suffering from meningitis and malaria, a very sick boy. After several days in which it was nip and tuck as to whether or not he could get well, he began to recover. Every time I see the little boy now I marvel at how close he was to death all because of the ignorance and superstition of the mother.

HEN

Bob Swart took the big truck and went out to the Kalbati area to get some logs for our new cattle barn. He took six workmen with him and left early in the morning. At 5:00 P.M. he still was not back so I got into the jeep to go out to see if he had had a breakdown. After driving for about a mile I heard a funny noise coming from under the hood of the jeep and got out to see what it was. I found one of the Swart hens roosting on the engine and getting quite hot.

Have a patient in the hospital who has cirrhosis of the liver and a lot of fluid in the abdomen. Tapped the abdomen and got 18 pints of fluid off at one time.

The District Commissioner has just returned from Boma and in a village about half way to Pibor he found a man who had gone out to chase a lion away from his cattle. The lion jumped on the man and mauled him rather severely in the thigh and the buttocks, but the man killed the lion. He had been lying in his village for about four days with no dressings on his wounds and they surely were infected when he arrived at the hospital. Thanks to penicillin he recovered.

Bob Swart had to take a trip to Malakal (260 miles away) for supplies. He brought back with him Ed Carlson and Jerry Nichol who are teaching in the mission school in Omdurman. They have come south for a vacation. They were here for a few days and on the morning that they were to return to Malakal we got up before daylight so they would get an early start. I tried cranking our Diesel generator so we would have lights but the engine proved to be stubborn. After several attempts I gave up and Ed Carlson decided to have a try. He was spinning the 100-pound flywheel for all he was worth when the crank slipped off the wheel and hit him in the jaw. Ed fell to the floor of the generator house knocked cold—he recovered in a few minutes with only a bruised jaw and a black eye to show for his struggle with our generator. We got it started and had lights.

April

PRISONER

Had to take the big truck to Akobo to pick up our new autoclave, some cupboards, and other supplies for the Pibor hospital. On the way back I was stopped at Likwangole by the police there and asked if I would please take a prisoner with me to the jail at Pibor. I had visions of a policeman with a handcuffed man sitting in the back of the truck and so told them I would take the prisoner. They brought out a naked Murle, told him to climb in the truck, and then I heard the policeman give the prisoner instructions as to what to say when he got to Pibor. So we started off to Pibor with a Murle prisoner sitting happily in the back of the truck—no guard, no handcuffs, nothing — not even clothes on. This was probably

his first auto ride so he was happy. When we got to Pibor he jumped out and reported to the sergeant of police and was put in jail. One never knows what sort of traveling companion he may have in Sudan!

Some Murle youths came in to see me all agitated. The brother of one of the boys had been bitten by a snake several days before and he had told no one for fear they would cut him in the village. After he became desperately ill he told them what had happened and they came in for me to come out and get him. When we got out to the village about 15 miles away we found that the boy had just died. When these people become ill and have a swelling, their idea is to make big gashes in the skin over the swelling to let out the pain and disease. Little children are held down by the adults and cut in spite of their screams. This boy died because he was afraid of that sort of treatment.

Lion Bite

Had another lion bite case. Again the lion was trying to take a cow that belonged to this Murle man and he went out to defend his cows with a spear. The lion jumped on his shoulder and either clawed or bit into the man's face. I drove out to the village 20 miles away to get the man. His face was a mess! The left lower eyelid was torn in half, the side of his nostril was ripped almost off, his lower lip was split into two parts, and a huge piece of his chin was missing entirely, plus scratches and claw marks all over his right shoulder and chest. He had been lying all day under a tree with flies all over his face. One of the rules of surgery is never to close up a badly infected wound and I knew that these wounds were badly contaminated. It would be impossible to leave these wounds open so with a prayer we went ahead and sewed him up as best we could, then pumped him full of penicillin. Seven days later this Murle youth went home with a normal looking face all healed without any infection. My only regret is that I forgot, in the excitement, to take a picture of him before surgery and so there was no point in taking one after he was well.

One of my biggest problems is to try to determine if a person is really so sick that I should go out in the truck to get him or if he just wants a ride to the hospital. I could spend all my time just driving around bringing in sick people for they have no way of getting to the hospital except by walking. A young man came to me at 5:30 P.M. asking me to go get his sick mother who was dying in the village and as he said, "She might be dead now." His village was way off the road across the plains and it would be almost impossible to drive the truck there after dark so I had to wait until morning to go. We found her suffering from a salpingitis which was not severe enough to justify the time and expense of the truck going out for her.

The leper whom we went out to see about a month ago came walking in for treatment. She is now suffering from asthma and one afternoon she had such a severe attack of asthma that she almost died. As I struggled to keep her alive I wondered if it was worth the effort. She has no toes, half her fingers are gone, she has chronic ulcers on the soles of her feet, and she keeps breaking out with new ulcers periodically. I wondered if it would not be a blessing to her if she did die. But she is alive today and she is one of our best witnesses in the village. When we go to visit her, the folks of her village know the Christian songs and she tells them the Bible stories she has learned by heart. This is the only way we are going to get these people to be Christians—by each Christian witnessing.

Our builder, Monte Parr, is sick in bed with para-typhoid fever. The rains are about to begin and he wants to finish the Hostetter house as soon as possible.

Ruth, my wife, is sick with pneumonia. Not a bad attack but nonetheless pneumonia.

(To Be Continued)

Prayer Groups

MRS. GEORGE W. HUTTON, Secretary
609 Bedford Ave. S. W.,
Canton 10, Ohio

THE CHANGELESS CHRIST LEADS
Out of Weakness—Ps. 6:2
Into Power—Acts 1:8; Eph. 5:18; John 14:12-18

"Thy Mission High Fulfilling"! That was the title and the theme of the pageant which closed the memorable Convention of the WGMS, celebrating its seventy-five years of service. The narrator said fittingly at the end of the presentation: "The United Presbyterian woman is on the eve of a new era—a New Day Dawning! As the woman of yesterday entered into the work of missions at home and abroad, so the woman of today enters into the mission of the new Church, placing her hand into the hand of God and journeying joyfully into the future—as in the Church of the past seventy-five years, so in the Church of the years to come—her mission high fulfilling."

The women of our past were women of great faith and tenacity of purpose. Once they had set themselves upon a task they pressed steadily forward, undergirding the whole of it with sincere prayer. The women of today are more in number, and their responsibilities are greater than ever before. But the women of today have had better opportunities for instruction and training, plus the benefit of all that their predecessors have accomplished, so they need not be afraid of new ways, new words, new methods, new helps. The faith and the mission of the church are the same, and we follow the same Lord—the *Changeless Christ* for this changing world! Let us continue to lift up our hearts in praise and thanksgiving, interceding for all areas of work and the people who are in those areas, far or near at hand. At present we continue with our *Prayer Cycle*, but let us take up with joy the new *Mission Yearbook of Prayer*, and use it as diligently as we did our former guide. We must not be guilty of neglect when there is not less, but MORE need for intercession in today's world.

Our new Executive Committee has sent us a message: "As United Presbyterian Women we are united in our faith and loyalty to Jesus Christ, our Lord. . . . We have been united for a purpose. We must dedicate ourselves afresh to the mission of the Church. . . . Under the guidance of the Holy Spirit, let each of us choose some recommendations (from the *Charter for Christian Action*, adopted at both of the Women's National Meetings) for study and action. . . . Unceasingly we must pray." As we continually seek ways to find each other, may we prepare carefully for the Christmas season that it may truly celebrate the birth of our Lord.

Order sufficient copies of the familiar *Advent Tryst* that we may be united in our preparation.

God of all nations,
We pray for all the people of Thy earth—
For outcaste tribes, the backward and downtrodden,
For the ignorant, wretched, and the enslaved.
We beseech Thee, teach mankind to live together in peace,
No man exploiting the weak, no man hating the strong,
Each race working out its own destiny,
Unfettered, self-respecting, fearless.
Teach us to be worthy of freedom,
Free from social wrong, free from individual oppression and contempt,
Pure of heart and hand, despising none, defrauding none,
Giving to all men in all the dealings of life
The honor we owe to those who are Thy children,
Whatever their color, their race or their caste.

From a Book of Prayers for use in an Indian College

Thank Offering

MRS. RUSSELL K. MONTGOMERY, Secretary
9 Pocono Drive, Pittsburgh 20, Pa.

THE CHANGELESS CHRIST LEADS
Out of Trouble—Psa. 34:6; 50:15
Into Peace—Rom. 5:1; Ps. 119:165

SENIOR LIFE MEMBERS
$25.00 EACH

1008. Mrs. Charles A. Ashmore, Pittsburgh, Pa. By Mrs. Vera K. Stine.

1009. Mrs. James Rhaesa, Taylorstown, Pa. By Sara Knox.

1010. Mrs. Lynn L. Carson, Wellsburg, W. Va. By her sisters, Mrs. Vera K. Stine and Sara Knox.

1011. J. R. Irwin Knox, Washington, Pa. By his sisters, Mrs. Vera K. Stine and Sara Knox.

1012. Mrs. George P. Simmen, Collingswood, N. J. By her sister, Mrs. W. G. Dickey.

1013. Miss Cora Bash, Washington, Pa. By a friend.

1014. Mrs. Ellen Buchanan, Washington, Pa. By a friend.

1015. Grace Sawhill, Washington, Pa. By Mrs. E. J. Nist.

1016. Mary Hough, Washington, Pa. By two friends in the Margaret Duncan WMS.

1017. Mrs. Peggy Ammons, Washington Pa. By the Sara Foster Hanna WMS.

1018. Mrs. Flora Nettle, Washington, Pa. By the Sara Foster Hanna WMS.

1019. Mrs. Frances Crouch, Washington, Pa. By the Sara Foster Hanna WMS.

1020. Carolyn Frazee, Washington, Pa. By the Jane Henderson Clark Society.

1021. Mrs. Arthur T. Phoenix, Washington, Pa. By friends.

1022. Miss Margaret B. Donaldson, Washington, Pa. By friends.

1023. Mrs. James R. Donaldson, Washington, Pa. By a friend.

1024. Mrs. Louise Bentrem, Westland, Pa. By a friend.

1025. Mrs. Minerva J. Lokar, Glenshaw, Pa. By Mrs. Stella K. Wagener.

1026. Mrs. W. N. Harley, Pittsburgh, Pa. By Mrs. George Heard.

1027. Mrs. Alma Sinn, Pittsburgh, Pa. By Mrs. William Farrell.

1028. Mrs. Estelle Schmitt, Philadelphia, Pa. By Christian Women's Association.

1029. Miss Barbara Lewis, Philadelphia, Pa. By a friend.

1030. Mrs. Stephanie Tomasco, Philadelphia, Pa. By Miss Laura J. Forsyth.

1031. Mrs. Irma Hey, Wilmington, Del. By Margaret Robinson Bible Class.

1032. Mrs. Essie Macklem, Wilmington, Del. By Willing Workers' Bible Class.

1033. Mrs. Margaret Roe, Havertown, Pa. By Marion Pinkerton.

1034. Mrs. Lois Mesouch, Drexel Hill, Pa. By Mrs. Evan B. Alderfer.

1035. Miss Lucille Fisher, Drexel Hill, Pa. By Mrs. John Bangs.

1036. Mrs. Helen Weideman, Drexel Hill, Pa. By Mrs. John Bangs.

1037. Mrs. Carvel Cain, Drexel Hill, Pa. By Mrs. John Bangs.

1038. Mrs. Clyde Blaker, Drexel Hill, Pa. By Mrs. John Bangs.

1039. Mrs. F. Linwood Smith, Drexel Hill, Pa. By Mrs. Roy E. Grace.

1040. Mrs. Helen Platt, Drexel Hill, Pa. By Miss Georgina Melville.

1041. Mrs. Mabel Stewart Bell, Drexel Hill, Pa. By Miss Eleanor Collins.

1042. Mrs. Ernestine Johnson, Drexel Hill, Pa. By Mrs. John Bangs.

1043. Miss June Fisher, Drexel Hill, Pa. By Miss Georgina Melville.

1044. Mrs. Ruth McFerren, Philadelphia, Pa. By Miss Jean Bossert.

1045. Miss Mary Reid, Drexel Hill, Pa. By Mrs. Alfred J. Clark.

1046. Mrs. Evelyn Martin, Drexel Hill, Pa. By a friend.

1047. Mrs. G. Ivan, Philadelphia, Pa. By a friend.

1048. Miss Katherine Boord, Washington, D.C. By Mrs. Lucy Pfeifle.

1049. Mrs. Harry Coldren, Washington, D.C. By Mrs. Lucy Pfeifle.

1050. Miss Kathryn Parsons, Washington, D.C. By Mrs. Luther Rhodes.

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1053. Mrs. Lyda Steinquest, Arlington Va. By Christian Women's Association.

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1055. Mrs. D. W. Peacock, Philadelphia, Pa. By Mrs. Elizabeth L. McConnell.

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1057. Miss Carolyn Cleghorn, Philadelphia, Pa. By Rev. and Mrs. Henry L. Millison.

1058. Betty Lou Christy, Philadelphia, Pa. By Rev. and Mrs. Henry L. Millison.

1059. Mrs. Isabella Gill, in memory of Mrs. Mary Fricke. By the Virginia Liggitt Brown WMS, Philadelphia, Pa.

1060. Mrs. Elizabeth M. Megowan, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

1061. Mrs. Jeannette M. Lamb, Philadelphia, Pa. By Virginia Liggitt Brown WMS.

The Teens

MRS. JOHN E. WUNDERLEY, Secretary
805 Willman Ave., East McKeesport, Pa.

THEME FOR THE YEAR:
"The Changeless Christ for a Changing World"

December Devotional Theme:
"I Am the Son of God"

Scripture: John 10:36; Luke 2:8-20

"Come and worship, come and worship,
Worship Christ, the new-born *King!*"

Sweeter words can never be spoken than the words the angels included in their tidings of great joy to the shepherds long ago. Listen to them anew: "For unto you is born this day in the city of David a *Savior,* which is Christ the *Lord!*" All wrapped up in swaddling clothes was *Jesus, the Son of God.* Here was *God* clothed in the flesh, come down from His heavenly glory to redeem mankind.

If Christ had come as the Jews dreamed, as a great monarch, dealing with nothing but crowns and scepters, and had had all the rulers of the earth to attend His train; had He come in this worldly glory, pomp and power, then it would have been easy for them to have believed on Him. But because Christ came poorly and meanly, and "made himself of no reputation, and took upon himself the form of a servant," they refused to believe and see Him as the Son of God, their King.

There can be no doubt that Jesus later claimed that He was God. On one occasion, when the people of His day disputed His claim to divine Sonship, He told them: "I go my way and . . . whither I go, ye cannot come. . . . Ye are from beneath; I am from above: ye are of this world; I am not of this world. I said therefore unto you that . . . if ye believe not that I am he (God's Son), ye shall die in your sins." John 8:21-24.

How grateful we are that the Apostle John had one purpose in writing his Gospel: "That ye might believe that Jesus is the Christ, the Son of God." Who was John? He was the one man who got closer to Jesus than any other man on earth. He was the inner man in the inner circle! "The disciple whom Jesus loved!" He was one of the three who saw Christ glorified on the Mount of Transfiguration! He was one of the three who witnessed the agonies of Christ in the Garden of Gethsemane! He was the only disciple at the foot of the cross! He was one of the first to reach the empty tomb on Easter morning and to verify the fact of Christ's resurrection!

THE CHANGELESS CHRIST LEADS
Out of Bondage—John 8:34; Rom. 3:9,23
Into Freedom—John 8:32,36; Isa. 61:1

Peter also came to the immovable conviction that Christ was the Son of God and laid down his life for it. Peter said boldly: "Thou art the Christ, the Son of the living God"!

At this lovely season of the year when we again renew to heart and mind the wonderful message of the new-born Babe of Bethlehem, let us each ask ourselves the question: "Do I know Him to be my Lord and Savior, the Son of God who came down that I too might have life eternal and life here more abundantly?" Even though the world changes, this same question must always be answered concerning the Changeless Christ, the Son of God.

PRAYER

O Christ, we worship Thee for Thou art God incarnate. Help us to hold Thy glory high in faith, and in our hearts give Thee honor and worship that is due Thee. Help us to see in the drama of Bethlehem that it is all an act of Thy sovereign grace.

O Father, in all our busyness to buy and give and receive gifts in this season, may we never lose sight of the Gift of God, Thy wonderful Son. Open our hearts anew to receive Thy Gift in faith. Amen.

Prayer Cycle: First Day.

PROGRAM SUGGESTIONS

Why not plan your program around the idea of "gifts"? You might want to prepare or box gifts to send to the home mission stations. Perhaps you could trim a little Christmas tree for your meeting place with *small* gift boxes, wrapped attractively, which contain small inexpensive gifts useful to other less fortunate youth at one of our mission stations.

Then too, you could have each Teen bring her TEEN TASK dollar wrapped nicely in a little box and have each tie her "TEEN TASK BOX" on the tree.

Why not spend some time in your meeting *unwrapping* the gifts found on the tree below? This is your Christmas tree from God! All of the packages are for you; so open them by reading the verses on them. The tree, you will discover, could not hold them all, so do not forget the wonderful ones underneath. Have one member sum up all of the many wonderful things God gives to each of us as gifts.

The Juniors

MRS. ORVILLE L. KUHN, Secretary
1582 Woodbine St., Pittsburgh 1, Pa.

THE CHANGELESS CHRIST LEADS
Out of Poverty—Rev. 3:17; Isa. 64:6
Into Wealth—Rev. 3:18; I Cor. 3:21-23

SUGGESTIONS FOR SUPERINTENDENTS

As we draw to a close the sixty-six years of our history as a part of the work of the Women's General Missionary Society, I have been wondering how well we have carried out the purpose of our organization as found in our Constitution and By-Laws. The statement of the object reads as follows: "Its object shall be to prepare its members for active Christian service; to lead them to Christ; to instruct them in the needs of mission work and their personal responsibility to it; and through prayer, study, work and gifts to do their part toward sending the gospel story to the ends of the earth."

Of course it is impossible to tabulate the success we have had in measuring up to this purpose of Junior missionary societies. I have received many communications from many people out over the church in the past few months. They have come from parents, from pastors, from missionaries, from Junior superintendents and from Junior Secretaries. The three statements repeated most often as to the contributions made by the Junior missionary program were these: "It was in Junior missionary society that I was taught how to pray for missions," "It was in Junior missionary society that I learned the basic rules for leadership in church organizations," and missionaries stressed the fact that a high percentage of those serving now in mission fields made their decision to serve because of the interest that was aroused in them at a very young age, when attending Junior missionary society meetings. If these statements be true, then we have measured up to that high purpose which was set down many years ago.

Now what do we do? I received in the mail a carbon of a mailing that is being sent to your pastor titled "If You Have a Junior Missionary Society." This will come from the office of Miss Wilma M. Mintier, associate secretary of Department of Children's Program, Board of Christian Education. Please read this communication carefully and consider the suggestions made.

Last summer a communication was sent signed by the Board of Directors of the WGMS and addressed to the Junior superintendent. Seven suggestions were given there to help you with your program planning after Jan. 1, 1959. I shall repeat those suggestions just in case you have forgotten over the summer months:

1. Follow the interdenominational study themes.
2. Consult a catalog of Westminster Book Store for supplementary mission material.
3. Read carefully the material sent from the Board of Christian Education.
4. Secure the various books on the Teacher's Bookshelf, Friendship Press.
5. Use the new children's magazine, *World Family*.
6. Read widely adult missionary material to give background.
7. Consult with your pastor when you plan your program.

All of these suggestions should be of great value to you as you plan your program for 1959.

Indian Missions

MRS. WALLACE G. McGEOCH
266 Second St., Leechburg, Pa.

THE CHANGELESS CHRIST LEADS
Out of Darkness—Prov. 4:19; Matt. 6:23
Into Light—John 1:4; 8:12

LET'S GET ACQUAINTED

Warm Springs and Simnasho, Ore.; Tama, Iowa; Stilwell, Okla.; and Oljato, Utah, are names which are familiar and will always be dear to us. These have become a part of our lives as we have ministered to the Indian Americans through our money, prayers, gifts of clothing, and missionary personnel. We are most thankful for the opportunity that was given to us to send the Gospel message to our first Americans and are most grateful that we are still to have a part in this great work.

Let us not stop with these names but include all of the Indian Missions of our new united Church that they, too, may become a part of our lives as the others have. We would call your attention particularly to the Ganado Mission High School, Sage Memorial Hospital, and Tucson Indian Training School.

PRESBYTERIAN SCHOOL work was started at Ganado Mission, Ganado, Ariz., in 1901 and through the years has developed schools for all ages. In 1926 the Ganado High School was organized. In 1949 a beautiful high school building, a gift of Presbyterian women, was opened. Now there is a junior-senior high school for about 180 pupils. The curriculum includes basic academic courses and vocational training that prepares students for life on the reservation and off. Fifty per cent of the graduates go on to college.

The school is one unit in a four-fold program of Christian development through church, education, medical and community service. No one phase operates apart from the others. Boys and girls take required Bible courses in school. They attend Sunday church school, church, and young people's meetings that they direct themselves. Out of such experiences comes a normal growth in Christian character and personality. The Indians must confront the problems of the world today. Only as their lives are based on Christian standards can they meet these problems successfully. That is the contribution made by Ganado Mission High School to the largest Indian tribe in the United States.

SAGE MEMORIAL Hospital is the outgrowth of medical work begun in 1910 at Ganado Mission. It is an 88-bed hospital with modern operating, laboratory, and X-ray facilities. It has a staff of 28—three doctors, fifteen nurses, two laboratory technicians, and eight others.

Over the past 20 years the influence of the hospital has steadily widened. Each year has seen an increase in the number of patients. The outpatient department served 12,000 patients in 1954. The surgical work has also grown. The outreach through clinics and in day schools and community centers is an important function. The Sage Memorial Hospital ministers to the spiritual needs of its patients as well as to their broken bodies. Each patient hears of Christ's love for him. All patients have an opportunity to share in worship experiences together with the staff—equally dependent on God's love and mercy.

The medical work is not a separate entity but is closely integrated with the work of the school, the church and the evangelistic program at Ganado Mission, and seeks to provide as fully as possible one phase of the four-fold program: to heal, to educate, to improve community life,

and to make known the Gospel of Christ to the great Navaho tribe of the Southwest.

TUCSON INDIAN TRAINING School, Tucson, Ariz., opened in 1888 in a one-room schoolhouse with 10 students, is today a coeducational, interracial boarding home for older teenagers with classes for junior high. Established as an elementary school, Tucson Indian Training School has several times restyled its program to keep pace with the changing needs of its students. Although Tucson has enrolled Indian children primarily—it has included young people from as many as 17 tribes at one time—it has, since 1952, welcomed young people of any race. A number of Mexican students have been enrolled.

A well-rounded program of guidance, tutoring, and Christian education on Tucson's 17-building campus helps to train young people as responsible Christian citizens. Tucson graduates enter many fields. Nursing and secretarial work are popular and an increasing number of young Indians are going on to college. Its graduates are consistently filling posts in tribal councils and local churches. There are at least five Presbyterian pastors among its alumni.

At Sage Memorial Hospital, Ganado, Arizona

Isn't it thrilling to add these to our list? May they become endeared to us as we work, pray and build together that all may know the love of Christ who gave His all for us.

CHRISTMAS AT STILWELL

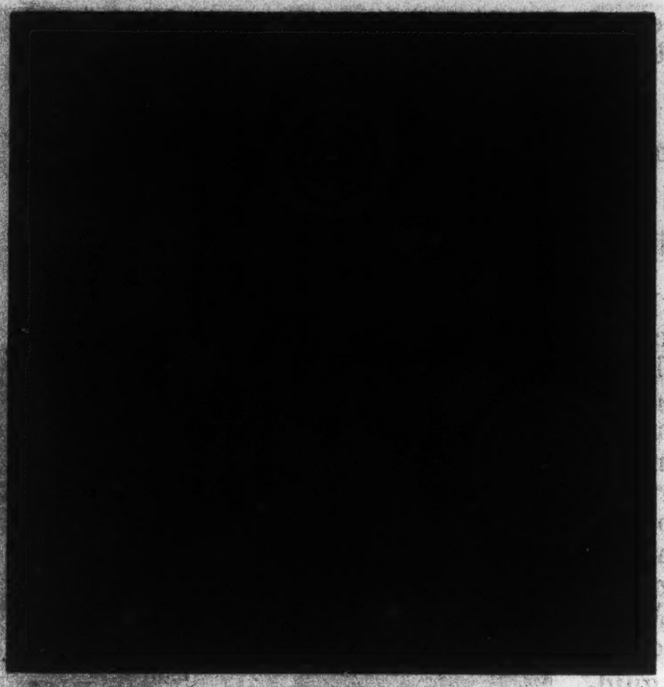
ALBERT RAYMOND SMITH

The Sabbath before Christmas last year was the climax of months of preparation and anticipation at Cherokee Hills. So that each individual at the services is remembered with the minimum of partiality, gifts are planned months ahead. Some church groups inquire as to what they can do to help and are assigned projects. Even during the summer months whenever articles come in that we feel could be used as Christmas gifts, they are laid aside and added to from time to time.

Supplies were adequate and after much planning and work, the week before Christmas large Christmas grocery sacks were secured and labeled for each individual. Groups of similar gifts were placed in the bags of each class, as well as in a dozen for the aged and shut-in friends.

A native cedar tree was cut from a near-by mountain by some young folks. It graced the corner of the church from floor to ceiling, glowing with its silver icicles, colored lights, and 35 red net candy-filled men, sent by a missionary group.

On Christmas Sabbath, following the church school and a Christmas worship service, each class was called



Jean Shook, Mary Jane Pumpkin, Atha Jean Center, Willie Chuculate receive their Christmas gifts at Cherokee Hills Church, Stilwell, Oklahoma

forward and each person received his bag of gifts. The little ones had dolls and there were filled Christmas stockings for all the boys and girls. The adults were not forgotten as each couple or individual received a family package of gifts, and each woman a year's subscription to MISSIONARY HORIZONS.

On Christmas Sabbath night each class had a part on the program, directed by its teacher. A Christmas message by the pastor-missionary followed. A bountiful treat of candy, nuts, oranges, and apples was distributed to each person at the service. This was made possible by the gifts of money sent in during the holiday season. The Cherokee Hills Church folks were grateful to their many friends and supporters for their biggest Christmas, for many societies and individuals throughout the Church remembered us at this glad season.

WORLD PRESBYTERIAN ALLIANCE MEETS IN BRAZIL

(*Continued from Page* 904)

It may be asked why the General Council should be in Brazil. There are many good reasons for the decision. The year 1959 marks the centenary of Presbyterianism in Brazil. Both the Presbyterian Church and the Independent Presbyterian Church are planning impressive celebrations which will take place immediately at the close of the 18th General Council, and it is hoped that most of the Campinas delegates will be able to stay on and take part in them. Delegates will certainly be enriched by contact with Brazilian Presbyterians, who are keenly interested in evangelism and alive to the Church's problems today. The holding of the 18th General Council in Brazil also emphasizes the increasingly important role played by Protestantism on this great continent. That the Council should be in Campinas also stresses the world-wide nature of the Alliance, which now includes, in addition to the North American and European Reformed and Presbyterian Churches, 11 member Churches in Africa, 8 in Latin America, and 11 in Asia.

Mountain and Presbyterial Missions

MRS. FRED M. BLICK, Secretary
R. D. No. 4, Kimlyn Rd., Irwin, Pa.

THE CHANGELESS CHRIST LEADS
Out of Death—Ezek. 18:4,20; John 8:21,24
Into Life—John 10:10; 3:36; 20:31

OVER THE BACK FENCE

CYNTHIA GRAY

FRENCHBURG, KY.—You will find us on the map but you will have to look! Left Iowa in a snow storm and arrived at Lexington in one. Drove here, 58 miles, in the same but the next day the sun shone "bright in our new Kentucky home." Among surely the kindest folks in the world.

C.G.

Frenchburg is at the eastern edge of the Cumberland National Forest Preserve, one of the prettiest areas in Kentucky. We are not right in the mountains, but it doesn't take long to get right into those of the Southern Appalachian range. Highway 460 crosses the range and is a very busy truck line to West Virginia. And there are buses going east and west for me to ride, if I ever feel fenced in!

C.G.

Friends met us in Lexington, the heart of the bluegrass country. Beautiful, even at this season, with its white board fences and lovely homes set back from the road with plenty of surrounding lawn. The city was gay with holiday decorations. Christmas shoppers were trudging merrily through the snow in holiday mood. We must see more of Lexington.

C.G.

We are most comfortably located in this little mountain mission town with friends both old and new. I mean to study Kentucky history.

C.G.

Yes, Christmas comes to Kentucky. It even comes to Frenchburg in the Knob country; called Knob because all the low hills level off at the top like door knobs. Not a lot of gay Christmas decorations in the few houses that are grouped in our "holler" but the churches carry on with the same sweet carols. The youngsters will have a treat and a tree which they will decorate themselves at a tree-trimming party. How they love it and truly Christmas only comes where love is.

C.G.

Perhaps Christmas comes most thankfully here at the used clothes shop located just across the road in full view of my window. It's a busy place where folks come over the mountains, down the "crick" beds, or follow the trail to lay in their winter supply of family clothing and to buy a few "pretties" to brighten up the dark winter days. But they don't come any more in a jolt-wagon with mules. They walk a far piece to the highway Uncle Sam has built through the mountains and their cars may not be gold Cadillacs but they serve the representatives of several families . . . and they come early. Often eight or ten cars are lined up by 7:30 A.M.

To the good women of Hardin county, who faithfully year after year have sent good used clothing to these mountain missions of Kentucky, I

Miss Kate Hill, retired Pakistan missionary, and her sister, Mrs. C. E. Greef, visited Frenchburg, Ky., in December 1957. Mrs. Greef (pen name, Cynthia Gray) wrote a weekly column in the Hardin County Index, Eldora, Iowa, from which the above excerpts are reprinted.

want to send an extra God Bless. This clothing supply meets a real need.

C.G.

Sometimes I go across the street to say howdy to the customers. They are discriminating shoppers—not so critical as to fittings as they are to the amount of wear left in the garment.

The men take time to try on the coats to see if they have plenty of shoulder room. They swing their arms up and around to find out if they bind anywhere. Winters are mild here and heavy coats are no more in style than at home. But I will let you in on a secret. Sometimes they buy a thick warm coat for coon hunting. The nights get pretty cold and a brush fire may burn your face and freeze your back—and it may be long waiting till the dogs tree a coon. Don't you men folks wish you could go along?

C.G.

I feel a little self-conscious as I watch these good women sorting, turning over, holding up to examine, maybe discard, then hesitate and pick up again. The right garment at the right place is so important, especially —at Christmas time.

C.G.

Out of this first hand experience let me whisper to the good women at home: Let the Golden Rule be uppermost in your mind when you pack these boxes to send to the good women here who live in tiny houses clinging to the mountain side or hidden away in the hollows—send them the "choicest of the wheat" . . . in His name.

C.G.

Oh yes, I have a job at the clothes room. It's very important. They save all the string that comes around the packages. And I wind it into a ball to be used again. I think it's a fine job.

C.G.

Merry Christmas to all Over the Back Fence readers.

CHARLES MARION HASPELS

(*Continued from Page* 876)

to enter full-time Christian service, he enrolled in Pittsburgh-Xenia Seminary in 1941 and received his B.Th. degree in 1944. On June 20, 1942, he married Lois Jean Beatty who also is a graduate of Sterling College. During his senior year in Seminary he served as student supply at the Pigeon Creek United Presbyterian Church in Eighty-Four, Pa. He was ordained to the Gospel ministry in June of 1944 by Chartiers Presbytery and received a call to the Pigeon Creek congregation before making application as an agricultural missionary in June of 1945. As he had spent his early life and all of his summer vacations working on the family farm, it was natural that his choice of service should be through this channel of approach.

Although he received apopintment to career service in Ethiopia on September 10, 1945, under the Board of Foreign Missions of the former United Presbyterian Church, he continued to fulfill his promise to the Pigeon Creek congregation to remain for two years.

The Haspels sailed for Ethiopia in February 1947, and were located in Gore in the western part of the country to do evangelistic work. His willingness to serve where needed and his ability to adapt to difficult situations are the primary factors in the success of the pioneer work at Ghimeera.

Literature Department

MRS. JAMES T. VORHIS, Secretary
209 Ninth St., Pittsburgh 22, Pa.
Phone AT. 1-3818

THE CHANGELESS CHRIST LEADS
Out of Hate——I John 2:9,11
Into Love—John 13:34,35; 15:12; I John 4:7-10

1959 READING COURSE

(Continued from October Issue)

Groups 3 and 4

THE CHURCH AND OUR FAITH

(Choose one.)

Thine Is the Kingdom by James S. Stewart. 74 pages. Cloth $2.50. Dr. Stewart answers the question, "What is the message of the Church in our time?" In 14 brief chapters he treats some of the motives underlying the missionary thrust of the Church, the meaning of the faith we would share with others, the ultimate goal, and the assurance of final victory. This is a book every Christian would find helpful in gaining a new perspective of the Kingdom in the world today and increased zeal for service.

The Nature and Mission of the Church by Donald G. Miller. 134 pages. Paper $1.25. An interesting study of the Christian Church—what it is and what it does. Dr. Miller begins with the historic roots of the Church in the Old Testament and proceeds to an explanation of the New Testament Church, its Lord, its faith, its form, its purity, its worship and its unity. Simply written, this book is full of information which will make us more intelligent and appreciative church members.

The Holy Spirit in Your Life by Andrew W. Blackwood, Jr. 140 pages. Cloth $2.50. This book contains practical messages on a much neglected subject. Many Christians are much like the disciples of Ephesus who, when asked if they had received the Holy Ghost, replied, "We have not so much as heard whether there be any Holy Ghost." The author considers the work of the Holy Spirit in relationship to the Bible, to the Church and to the whole process of salvation. The presence of the Holy Spirit in our lives makes a difference.

Prayer and Personal Religion by John B. Coburn. 96 pages. Cloth $1.00. One of the "Layman's Theological Library" series. Written for the average person who has not advanced very far in his devotional life, this little book offers assistance in learning to *know* God. It gives practical aid in establishing right prayer habits—the mechanics of prayer, where to find help, and ways of making private prayer and devotion a rule of life. We become mature Christians only as we move from knowing *about* God to knowing and loving Him.

GENERAL READING

(Choose one.)

They Need No Candle by N. Brysson Morrison. 98 pages. Paper $1.00. Brief stories of 12 great leaders of Scottish Presbyterianism from 1500 to the present time. Men of deep faith, they were not afraid to face death for their convictions. "Their faith was not simply a shelter from the stormy blast, it was a stimulus and a force of power." These men spent their lives in learning to know Christ and in following Him. The Church owes much to such men as Andrew Melville, Samuel Rutherford, William Carstares, the Erskines and others of their stature.

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LAURA ROBERTA MacLACHLAN

(*Continued from Page* 875)

Many pitfalls continue to exist and the literacy rate is still exceedingly low, but the diligent effort of consecrated workers is being blessed and bearing fruit.

Miss MacLachlan's next undertaking in the literacy program will be as a promoter of a Literacy House under the Pilot Literacy Project for Pakistan which is an integrated, interdenominational adult literacy program on the village level. This new venture will be patterned after the successful Literacy House in Minia, Egypt, in the hope of a rapid increase in village literacy and the resulting economic improvement among the village population.

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THE CHANGELESS CHRIST LEADS
Out of Fear—Luke 2:9
Into Hope—Luke 2:10,11

Letter from Vice President

TV STATION REFUSES ALL BEER ADVERTISING

Do television stations need beer advertising to stay in business? KRNT-TV in Des Moines, Iowa, answers "No!" and explains its position in this sales letter written by the vice president of the company. (The emphasis in the letter is that of the editor of *The Clipsheet*.)

Dear Friend:

We are considered by many business men as aggressive television and radio station operators. We sell a lot of time on both media. We work hard at selling and keeping it sold. But still we turn down large sums of money offered to us to advertise certain services and products because we feel we should not promote them.

For example, *we have a policy against advertising beer and other alcoholic beverages.* We have at our command, in our television and radio stations, two very effective means of selling. *We simply do not think we should use these powerful, persuasive forces to sell beer.* We are invited into the homes of our area by people of all ages.

Many people agree with us, others disagree. Some point out that the sale of beer is legal and thus should be acceptable advertising. This point is understandable, perhaps. However, legality in this case cannot change an honest conviction.

As you know, all beer advertising is not done with spot announcements. Some beer advertisers present excellent programs. As a result of our policy, we turn down some programs we would like to have. During the past year there was a particularly good half-hour show that we refused. We do not accept the Saturday Baseball Game-of-the-Week because it is sponsored by beer. And we have had to turn down the Sunday Pro-Football games . . . because of beer sponsorship.

We look at it this way. *Many people are interested in sports and most boys idolize athletes.* Athletic contests point up clearly the thinking back of our policy. *Boys follow the broadcasts and telecasts closely and the implied recommendation of athletes to the advertised beer is, we believe, pretty strong selling for a boy to resist.*

I suppose we turn down close to $100,000 in beer advertising each year. That is a lot of money. Our listeners are aware of the policies which govern our operations. Not all of them agree with us. Most of them respect us, however, because it is obvious to all that our principles are not for sale.

Cordially,
KRNT RADIO AND KRNT-TV
(signed) *Bob Dillon*
Bob Dillon
Vice President

—*The Clipsheet*

TRIBUTES

Mrs. Nettie B. Cox

The Women's Missionary Society of the Roney's Point, W. Va., United Presbyterian Church, wishes to pay loving tribute to the memory of Mrs. Nettie B. (Orr) Cox, who was called to her heavenly home on May 15, 1958.

She was a life-long member of the church and missionary society, and for a number of years served as teacher for the Women's Bible Class.

Our deepest sympathy is extended to her loved ones, whom we commend to God's loving care.

The Committee

Miss Jennie M. Cross

It is with deep and profound sorrow that the Women's Missionary Society of the Hopewell United Presbyterian Church of Laurel, Pa., reports the death of one of its most loved and respected members, Miss Jennie M. Cross, on June 16.

As a school teacher she was last year acclaimed "Teacher of the Year," having given over forty years of faithful, outstanding service. In the Sabbath School she was prominent as a teacher of young women for many years, and also as pianist.

In the Missionary Society as in every other activity of her life, she was always dependable, gifted, and cheerful under all circumstances. The people of this community will always remember and pay homage to her as an inspiring Christian worker, never faltering and always going beyond the call of duty. To her family we extend our heartfelt sympathy and assure them that she is now receiving the commendation, "Well done, good and faithful servant, enter thou into the joy of thy Lord."

Committee

Mrs. Clara Smith

We, the members of the Women's Missionary Society of the Covington United Presbyterian Church, Pavilion, N. Y. wish to pay loving tribute to the memory of Mrs. Clara Smith who was called to her heavenly home Aug. 2, 1958.

During her long illness her Christian faith and love for the work of His Kingdom kept up her interest in the church and missionary society.

As a society we extend our loving sympathy to her son Irving Smith and family, sisters and brothers.

Committee

Mrs. J. R. McPherson

We wish to bear loving tribute to Mrs. J. R. McPherson, who was for many years a member of the Canonsburg, Pa., United Presbyterian Missionary Society. She was always faithful in attendance, and will be sadly missed by her many friends.

Mrs. R. M. Bailey
Mrs. O. B. Herrick

The Martha Circle of the United Presbyterian Church, Jamestown, Pa., wishes to pay loving tribute to the memory of Mrs. R. M. Bailey and Mrs. O. B. Herrick.

We mourn the loss of these faithful members who were called home in the prime of life. Their spirit of cheerfulness and willingness to serve will be long remembered.

The Committee

Mrs. James M. Russell

The Women's Missionary Society of the United Presbyterian Church of Lawrence, Mass., wishes to pay loving tribute to the memory of our pastor's wife, Mrs. James M. Russell, who passed on to her reward July 15, 1958, at her home in Methuen, Mass.

She served as our president for two years and was a very sincere worker. We certainly have lost a sincere Christian from our midst and a true friend to all of us.

Vivian Young

The members of the Women's Missionary Society of the United Presbyterian Church of Mt. Ayr, Iowa, wish to remember Vivian Young as a joyous person who passed along our way spreading good will and happiness as she journeyed to her heavenly home. God was good to her to take her without suffering. "She is not dead, she is just away."

We extend our sympathy to her husband and family.

Mrs. James Harvey Robinson

The Women's Missionary Society of the First United Presbyterian Church of Long Beach, Calif., wishes to pay a loving tribute of respect to the life and Christian service of Mrs. Emma Robinson who was called to her heavenly home July 28, 1958.

Mrs. Robinson would have celebrated her ninety-ninth birthday Sept. 4. In spite of advanced age she was seldom absent from Bible School, church service, or Missionary Society meetings. This special interest and influence in her church as a missionary leader will be everlasting. She was a Life Member of the WGMS and was instrumental in establishing the Glendale Home for aged folk. Robinson Hall at the Home was named in her honor. God granted her the privilege of maintaining her mental faculties and interest to the end. Her life portrayed these words, "In sweet communion, Lord, with Thee, I constantly abide."

We wish to express sympathy to the two sons and a daughter in the loss of a wonderful mother.

The Committee

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HOW WE SPENT CHRISTMAS IN BADOMALI

(*Continued from Page* 906)

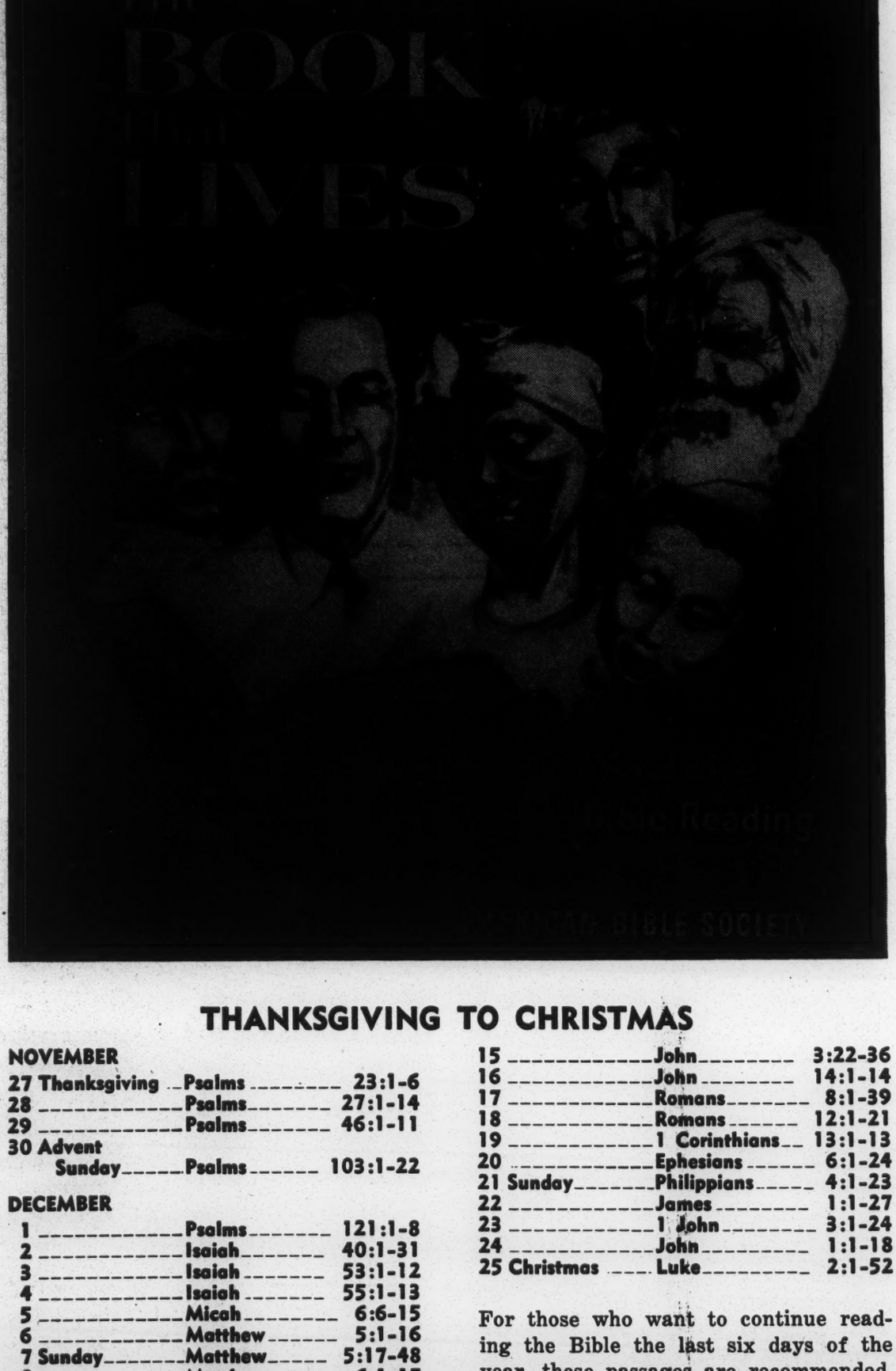
up of people from 14 to 18 villages. People from one village will invite those from other villages in the same congregation to unite with them for worship and entertainment. This is one of the big occasions for our people. The men come in their white turbans. The women are gay in their Sunday best of colorful headdress, full trousers, and shirt, and numerous children are trailing behind. These groups all come singing. As they wish the missionary and visiting pastor a Merry Christmas they say it with garlands of either real flowers or paper ones. And sometimes these will contain rupee notes — their way of showing their love and giving a Christmas gift.

In the service there is much singing accompanied by small drums, harmonium, and cymbals. A hearty meal follows the service. Sometimes even non-Christian friends share in the meal and rejoice with their brothers. This year due to the floods and loss of food stuffs there was less entertaining than usual. Still the spirit of the day was there. On the 27th I walked three miles to a village where there has usually been a feast. This year there was just the service after which I gave used Christmas cards to the children. My heart was sad and I wished I could do something for them—but what?

On Christmas eve, the five families living on our compound gathered in our living room, sitting on the floor in front of the huge open fire. We sang songs and carols until midnight when we had a service which was broadcast over the public address system we brought from the States. Many villages around could hear all that was said. Then the young folks went caroling to near-by villages. This is a witness to the Moslems.

We are thankful to our Lord for the liberty we have to celebrate so openly the birth of our Savior, and pray we may continue to enjoy it for years to come. May the Lord make us faithful in whatever He has entrusted to us.

Shakuntala Nazir Alam



THANKSGIVING TO CHRISTMAS

NOVEMBER			
27	Thanksgiving	Psalms	23:1-6
28		Psalms	27:1-14
29		Psalms	46:1-11
30	Advent Sunday	Psalms	103:1-22
DECEMBER			
1		Psalms	121:1-8
2		Isaiah	40:1-31
3		Isaiah	53:1-12
4		Isaiah	55:1-13
5		Micah	6:6-15
6		Matthew	5:1-16
7	Sunday	Matthew	5:17-48
8		Matthew	6:1-15
9		Matthew	6:16-34
10		Matthew	7:1-20
11		Luke	10:1-42
12		Luke	15:1-32
13		Luke	24:1-53
14	Universal Bible Sunday	John	3:1-21
15		John	3:22-36
16		John	14:1-14
17		Romans	8:1-39
18		Romans	12:1-21
19		1 Corinthians	13:1-13
20		Ephesians	6:1-24
21	Sunday	Philippians	4:1-23
22		James	1:1-27
23		1 John	3:1-24
24		John	1:1-18
25	Christmas	Luke	2:1-52

For those who want to continue reading the Bible the last six days of the year, these passages are recommended.

26		John	1:19-34
27		John	1:35-51
28	Sunday	John	4:1-26
29		John	4:27-42
30		Hebrews	11:1-16
31		Hebrews	11:17-40